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Lant Carpenter

MEMOIR

OF THE

REV. LANT CARPENTER, LL.D.

BY HIS SON,

RUSSELL LANT CARPENTER, B.A.

ABRIDGED BY HIS DAUGHTER,

MARY CARPENTER,

AUTHOR OF "MORNING AND EVENING MEDITATIONS," "OUR CONVICTS," "SIX MONTHS IN INDIA," ETC., ETC.

LONDON:
E. T. WHITFIELD, 178 STRAND, W.C.

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PREFACE.

THE late Rev. Dr. Carpenter, of Bristol, exercised an influence, and carried out a work far beyond the sphere of his own pastoral ministry, or the city of Bristol, which was his residence during the most important part of his life.

His sudden and unexpected death in April, 1840, excited deep sorrow, not only among those who knew him personally, but in a far wider circle. A painful blank was felt among all who were aware how high a moral and religious tone he had infused into everything he had undertaken, how reliable was his guidance in whatever concerned human improvement. His family were desirous of giving to the public, at the earliest practicable period, such a Memoir of him as might exhibit him in the character of a Christian Pastor; developing, so far as possible, the early influences which contributed to form his mind, and the mode in which he subsequently acquired so valuable and extensive an influence over others. They wished that this Memoir should contain selections from his MSS., particularly

from such as might contribute to develop his character, and to present his public labours and their results in a form adapted to encourage and stimulate others.

The important and very difficult task of the preparation of this Memoir was entrusted to Dr. C.'s second son, who accomplished it to the satisfaction of his Mother, who had afforded him every possible help,—of friends,—and of the public. As however it was published by subscription, the circulation was very limited, and it was soon out of print.

Thirty-five years have elapsed since Dr. Carpenter's decease. Another generation has arisen, who are now reaping the benefit of the labour of himself and his coadjutors. The sculptured monument in the House of Prayer in which he led the devotions of his flock keeps alive his memory, and traditions are handed down from one generation to another of what this Servant of Christ did and taught. It has been long, however, a matter of regret to the present Editor that no biographical record of him is accessible to the public. She determined to prepare a smaller volume than the original Memoir, for general circulation, omitting much that had a strong personal interest at the time, but would not now appear to the public in general of great importance. So much, however, remained of permanent, value as showing the true nature of his influence,—the perseverance and energy which were originally required in the establishment of princi-

ples which are now universally recognized,—and the small, but wisely conceived beginnings from which have sprung large institutions, that it has been difficult to confine the volume within the proposed limits. It would indeed have been far easier to increase the size of the octavo edition by extracts from Dr. C.'s writings on many subjects which have now passed into history, and to have entered into detail respecting the part he took in many important public movements, than to have abridged the records of such a life.

The Editor is indebted to her brother, the Author of the Memoir, for the abridgment of the early portion of the original volume, while she alone is responsible for the later part. Such as it is she presents it to the public, in the hope that it may kindle in others some of that faith in religion, devotion to duty and love of mankind, which were the mainsprings of the life of Dr. Lant Carpenter.

THE RED LODGE HOUSE,
BRISTOL, *July* 6, 1875.

ARROWSMITH, PRINTER, QUAY STREET, BRISTOL.

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CHAPTER I.

BOYHOOD.

LANT CARPENTER, born at Kidderminster, September 2nd, 1780, was the third son of Mr. George Carpenter, who married Miss Mary Hooke. He was named after the family of Lant, near Coventry, of which his father's mother was a member. The families on both sides had long maintained a very respectable station among the Nonconformists of Worcestershire and Warwickshire. His mother, left an orphan by her father, who died during his mayoralty at Coventry, was a woman of great natural vivacity, warm and affectionate feelings, cheerful endurance and trustful piety.

The child's life was not without its incidents. When he was about three years old, as he was throwing stones into the river at the back of his father's premises, he was carried into the stream, and was in great danger of being drowned; and he afterwards nearly lost his life in a boyish frolic. His father had taken the business of Mr. Pearsall, a prosperous manufacturer; but not succeeding in it, he left Kidderminster after a few years. Mr. Pearsall, who had no children, then adopted Lant, who was distantly related to Mrs. Pearsall. He was a man of

leisure, thoughtful and enlightened, and actively benevolent. He had established a Sunday school upon his own estate, about the same time that Mr. Raikes had begun one at Gloucester, without knowing that the idea had occurred to any one else; and he afterwards helped to found one in connection with the New Meeting, the place of worship to which he belonged. Dr. C. often related the lessons he impressed upon him, as a child; when he was learning to write, he had surmounted the difficulty of straight strokes, but when "pothooks" were set before him, he wept, and said he could not do them: on which his friend, instead of chiding him, took him by the hand, and soothing him, said:—

> "The wise and active conquer difficulties
> By daring to attempt them. Sloth and Folly
> Shiver and shrink at sight of toil and danger,
> And make the impossibilities they fear."

"TRY." He did try, and succeeded. *Try* was henceforth his motto for life, which he earnestly impressed on the young; and so was another maxim which he derived from the same source,—"*Whatever is worth doing is worth doing well.*" The school instruction he received in his childhood was superficial; but Mr. Pearsall had great accuracy of mind, and would not allow him to pass any word which he did not understand without searching for it in a dictionary; nor to spend a day without improvement—"*Nulla dies sine lineâ!*" It was also of more importance to him than he could have then imagined, that, owing to Mrs. Pearsall's deafness, he was obliged to speak with very great distinctness. His remarkable clearness of utterance, as well as the great beauty of his reading, added much to his subsequent usefulness.

When he was about eleven years old, he felt very anxious to give instruction during the week to some of the boys whom he taught in the Sunday school. They were accustomed to go to work at five in the morning, and not to leave it till late in the evening; but this did not deter either him or them. Summer and winter they woke him at four o'clock, and he gave them instruction in writing, arithmetic, and other branches of knowledge, under a mulberry tree in the summer, and at other times in a little summer-house without fire. They found the benefit of his lessons, and of their own perseverance. One of them, who died a little before his early friend, (to whom he was always most grateful), became an Alderman in his native town; whilst Lant, who had no young companions at home, was in many ways the better for his free intercourse with them. His sympathies were quickened; and his active mind was fertile in expedients, in helping them to overcome their difficulties,—it was an excellent training for what became his life-work. In a sermon, which he preached in Kidderminster in 1808, he remarked, that the poor were better educated there than in almost any other manufacturing town, and were noted for their orderly and respectable appearance. The apostolic R. Baxter was minister of the parish a century and a half before; he was still spoken of with reverence; his practical works had been reprinted there by the Rev. B. Fawcett, and the influence was still felt of his religious labours.* Lant was fond of sitting in his pulpit, which had been bought by the New Meeting Society, when a new one was erected in the church, and placed in their vestry.

* A marble statue of Baxter has been erected this year (1875) in the Bull Ring, Kidderminster.

Owing to his removal from home, he saw but little of his family. His occasional visits to them were hailed with joy, as his elder brother records: he was "good and amiable, and kind, always trying to please, and to make others happy." There was nothing in the home of his aged friend to supply the want of the training of his able and excellent mother; but among those with whom Mr. Pearsall was intimate, was Mrs. James Penn (sister of the Rev. T. Laugher, one of Dr. Priestley's predecessors at the Gravel-pit Meeting, Hackney), at her house he enjoyed some of his chief social and intellectual pleasures; she was a woman of meek and lowly spirit, whose life of trial was sustained by religious hope, elevated by pure devotion, cheered by Christian benevolence, and spent in the unwearied discharge of self-denying duty. From the veneration and love which he felt for her, he probably derived much of the high estimation in which he held the influence of the female sex in society, especially in the formation of the character of the young.

Mr. Pearsall designed him for the Christian ministry; and in order that he might have better instruction than Kidderminster then afforded, he sent him, when he was thirteen, to his uncle, the Rev. B. Carpenter, then minister at Stourbridge, with whom he stayed for two years. He was the author of several useful works,* and in a Sunday-school sermon which Dr. Carpenter preached at Stourbridge, after his uncle's death, he spoke very respectfully of the rational earnest piety, and plain and profitable directions of his deceased relation. He there saw plans of usefulness carried out; and in after days he well re-

* His Family Prayers were edited by his namesake, the late Rev. B. Carpenter, of Nottingham, Dr. Carpenter's cousin.

membered a tablet to commemorate the founder of Sunday schools, which was erected in the schoolroom. On his uncle's removal to Clapham, near London, in 1795, he returned to Kidderminster, where Mr. Pearsall had just established and endowed a school for the better education of the sons of Dissenting tradesmen. He wished it to be under the superintendence of a minister, and he was fortunately able to engage the Rev. W. Blake,* who had just completed his studies at the Northampton Academy. Under his instruction Lant was placed for two happy and improving years, deriving not only knowledge from his tuition, but benefit from his friendship; he always spoke of him in the warmest terms.

In 1797, Lant entered the Academy. In his early boyhood he had not the advantages of a regular education, and had been left very much to himself. Had he been indolent, this would have been very injurious; but, as after life showed how difficult he found it to refrain from over-exertion, the tranquil circumstances of his childhood and the absence of outward excitement were favourable to him; especially as his aged friend was careful to train him in those habits which are of more importance than mere acquirements. The order, method, arrangement, thoroughness, and accuracy which distinguished him as a man, he learnt as a child. Always susceptible, quick to feel, and prompt to act, with no tender and watchful mother near, he must often have erred; and conscience told him that he had "strong tendencies to evil;" but living with those whom he was taught to respect, he was early led to restrain his childish passions. If there was

* Son of the Rev. W. Blake, of Crewkerne; he succeeded his father in 1798.

little to excite, there was also little to irritate. His warm temperament was directed and controlled: and Mr. Pearsall was well qualified to enforce on him the habit, as well as the principle, of duty. The minister of the congregation to which he belonged was an invalid, and exerted little influence over him; but the congregation itself was remarkable for the religious zeal it had recently displayed. It was composed of those who had seceded from the Meeting where their fathers had worshipped, because they could not approve the Calvinistic preaching there,* and this zeal for what they regarded as rational Christianity was also displayed in the efforts made by some among them to promote education. When Lant returned from Stourbridge he engaged in these efforts with fresh ardour. Seeing how many of the intelligent poor suffered from their want of books, he successfully exerted himself to found a Sunday-school library, which was then quite a novelty (1796). It was open to subscribers of all denominations, and contained books of general interest. His elder brother, Thomas, began an Artisan's Library, at Birmingham, a little while before; it is now merged into the Mechanics' Library.

* The secession took place after the death of the Rev. B. Fawcett, in 1780; the New Meeting was opened in 1784. The Rev. R. Gentleman was the first minister.

CHAPTER II.

COLLEGE LIFE.

The Academy (or, as it would now be called, the College) at Northampton was founded by the trustees of Mr. Coward, a London merchant, who had bequeathed an estate for the education of Dissenting ministers, &c. It was established there, to be under the charge of the eminent Dr. Doddridge. Thence it was removed to Daventry, where Dr. Ashworth, Mr. Robbins, and Mr. Belsham were successively the Divinity tutors. When Mr. Belsham accepted the office, in 1781, he was an Arian, but he reviewed the Unitarian controversy, then revived by Dr. Priestley and Mr. Lindsey, in a course of lectures. To his regret, some of the students became decided Unitarians; and after some years he perceived a similar change in his own views, and resigned his post in 1789.* The Academy was then moved back to Northampton, the residence of his successor, the Rev. John Horsey. Though the creed of the new tutor was much the same as that of the trustees, he resembled his predecessor in encouraging his pupils to enquire freely, and to test his views by reason and Scripture. The students

* See "Belsham's Life of Lindsey," Chap. x.

at Northampton mostly held the same opinions as those at Daventry, and this caused much dissatisfaction and anxiety to the trustees.

When Mr. Carpenter entered the Academy, there was no tutor but Mr. Horsey; and two senior students instructed the juniors in classics and mathematics. They were left a good deal to themselves, for they had only seven lectures a week. They appear, however, not to have been deficient in diligence; and Mr. C., in addition to the business of the class, studied the whole of D'Alembert's Algebra. The classical tutor who was subsequently appointed,—a Scotch graduate (Mr. S.),—seems to have been chosen rather for his orthodoxy than for his acquirements. The students soon discovered his utter incapacity to instruct them, and he incurred their contempt by his gross mistakes, whilst they were repelled by his zeal for Calvinism. They had also reason to suspect him as a spy upon their conduct, and a maker of mischief between them and the trustees. Mr. Horsey's lectures were, however, highly valued. We hear from one of Mr. C.'s fellow students* that the lectures on Pneumatology "were originally composed by Dr. Doddridge, but were afterwards greatly amended and enlarged by Mr. Belsham, by whom they were left as heir-looms to the Northampton Academy. During this year, it was ordinarily the practice to read the works of Locke and Hartley with great care, together with many other works of a philosophical and ethical character referred to in Mr. Horsey's lectures. The perusal of such works was imposed upon us as a duty, essential

* Dr. D. Davis, who afterwards studied medicine at Glasgow, and was one of the earliest Medical Professors at the "London University."

to the due understanding of the lectures, as well as being calculated to enable us to sustain reputably our respective characters in the various intercourse and friendly disputations of the institution. Carpenter was always well up in his points, and never failed to perform the duties of his several examinations with great credit. In March, 1798, he was required to deliver an oration, and chose for his subject, the denial of an evil principle in the universe. The subject, as I have often heard Mr. Horsey state, was treated, considering the age of the writer (17), with great learning and talent. Recollecting distinctly and vividly the impressions which lie back forty years and more, I would say that what struck me most in the mind and manners of my lost friend at the age I first knew him, even more if possible than his intelligence, were his gentleness and sweetness, and the character of sanctity, natural, native, wholly unassumed and unassuming: there seemed to be one path of life suited to him,—that which he chose."

The students suspected that Mr. S. had plotted to supersede Mr. Horsey; and they were aware that he desired that they should be dismissed; but they were not prepared for the step taken by the trustees,—viz., the dissolution of the Academy. As the trustees published no reason for what they had done, the students feared that a slur might rest on their characters. Happily Mr. Horsey could testify to their exemplary private conduct, and the respect with which they treated his counsels. Those especially, who boarded in his house, were attached members of his family; and Mr. C.'s long and affectionate letters to Mrs. Horsey, after he left the Academy, show how he valued the friends he made there. He returned

to Kidderminster dispirited and anxious, and he had soon to grieve for the death of his parental friend, Mr. Pearsall. Contrary to the expectation he had been led to form, he was not to receive his friend's bequest till after Mrs. Pearsall's death; and he became partially dependent for his support on those whose views were very different from his own; since the exhibition granted by the Coward trustees was very small, and his family were not in circumstances to aid him. The Rev. B. Carpenter, the intimate friend of the trustees, wished him to pursue his studies with him for a year. This he declined, and he afterwards wrote, "I cannot help thinking that my uncle's design in wishing me to come and live with him was to destroy or curb my heterodoxy, and when thus purified to have transferred me to the New Academy.* I never reflect upon the decision I formed on that offer but with the greatest pleasure." He and three of his fellow-students obtained exhibitions from Dr. Williams' trustees for education at the University of Glasgow, which they entered in October, 1798. He was provided by one of his friends with some letters of introduction, which he found of service; and Mr. Horsey had commended his students to the notice of Dr. Davidson, the Principal, and Dr. Findlay, Divinity Professor. "We were received by the latter," says Mr. C., "with that kind affability and friendly attention which made us consider ourselves almost at home with him as soon as we were acquainted with him."

He had written to his uncle—"Certainly, Sir, I have not studied the doctrines nor the evidences of Christianity;

* At Wymondley; subsequently removed to London.

nor have I made up my mind on any of the systems of Christianity, except the tenets of Calvinism. You know that I have always been led to believe that those tenets were both irrational and unscriptural." He was now to live in the midst of Calvinists. Soon after his arrival, it was the season for the half-yearly performance of the Sacrament. The fast-days, the preparation sermons, the thanksgiving-day, altogether taking up the greater part of a week, afforded to his mind a very striking contrast to the simplicity of the rite as portrayed in the Gospels.

Having passed a creditable introductory examination, he entered with earnestness and pleasure upon his new and much more varied course of study; his exertions, however, were early checked by a very severe attack of rheumatic fever, which from November 19th, precluded him for twelve weeks from attendance on the College classes; and more or less impeded his progress through the whole of the session. Beyond his expectation, he obtained a prize in the Logic class, and another for Mathematics. Fortunately he was lodging with a worthy family, by whom he was nursed with the greatest care. He remained with them during his whole residence in Glasgow; and the cup from which he was accustomed to drink, and the memory of his sayings and doings, were for twenty years affectionately cherished by his aged hostess, who was ignorant that the object of her warm attachment was then regarded with love and respect by a widely extended circle. "You need never feel," he tells his mother, "in the least apprehensive at the idea of my being ill in this land of strangers; it has proved to me a land of friends. The inhabitants of the house, and the woman I have had to wait upon me, have in every

respect made my situation as comfortable as if I had been among my friends, except in those minutiæ which none but a friend can give, and which none but a friend can feel. To Mr. Auchenvole, I am particularly indebted for his kind attention in numerous instances; and I would mention it as an instance of kind humanity, that three of those professors to whom I was introduced, viz., Dr. Findlay, Mr. Jardine, and Mr. Young, have each called upon me, and offered me any assistance which lay in their power, particularly any wine, jelly, &c., that they might happen to have in their houses: the latter called twice, and by his friendly mode of conversation made me consider myself quite at home. The good old man first mentioned* called upon me more as a divine, and endeavoured to cheer my heart with whatever good instruction he thought necessary for my situation. I need scarcely mention to you, that my companions contributed many of their hours, in order to render the bed of confinement less irksome, and have done all that lay in their power in order to render my situation more agreeable." Among them was Mr. Alexander Blair,a young student from London.

In this long illness he had much leisure to look into his own heart, and he thenceforth manifested clearer and more elevated views of religion, greater watchfulness over his own self-culture, and an increased carefulness to fulfil every duty. Before he went to Northampton, he had shared the excitement arising from the French Revolution,

* In the first edition of the Memoir, pp. 183—185, are two letters from Dr. Findlay, written to Dr. Carpenter, at Exeter, showing a truly candid and Christian spirit. He continued to lecture (1812) when he was ninety years of age.

the subsequent riots in Birmingham and the neighbourhood, in which some of his family narrowly escaped being sufferers, and the general political ferment; nor was he entirely free from the sceptical spirit which accompanied it, though he was far from seriously hesitating as to the truth of Divine Revelation. He wrote to Mrs. Horsey (Feb. 4), "During my illness, when my imagination was strong, and my reason weak, I could not get out of my mind the idea that Christianity is false. When I attempted to reason at all on the subject, there appeared no difficulties but what I could easily get over; but it confirmed me in a resolution I had previously formed, that I would spend most of my vacation in the study of the evidences of Christianity. I shall therefore be very much obliged to Mr. Horsey if he will take the trouble to mark out a course of reading on the subject." The vacation, which he spent at Glasgow, was for six months. In a letter to his sister, he mentions that he is devoting the chief part of the time to this study, and enumerates the standard works which he had read, (and from which he made extracts). He adds,—"It is most astonishing what effect ridicule has on the mind, though one is convinced of the truth of that against which it is directed. During my illness, I often could not help thinking that Christianity was false, though when I came to examine the ground of the opinion, no objection rose which I could not easily obviate. I am persuaded that it was owing to my having frequently heard objections made against Christianity, by some who seem to think it the mark of a philosophic mind to consider it as a thing which is not to be proved. I would not be uncharitable; but I am persuaded that there is not one in a thousand of those

who style themselves free-thinkers, that has paid any proportion of that attention to the numerous irrefragable evidences upon which Christianity rests, which he would to the investigation of things of the most trifling comparative importance."

In company with two of his fellow-students, he took a pedestrian tour to Edinburgh, and attended some of the debates of the General Assembly. He was struck with their intolerance against Capt. Haldane and others who were striving for a Calvinistic revival; but what he heard of the denunciatory preaching of this new sect made him feel that they would be persecutors, if they had the power. He afterwards walked with his friend Ross to see Mr. Dale's mills, and the falls of the Clyde. "I was very much tired the first day," he says, "but I came back the next, much better,—it was in all about sixty miles."

During the following session (1799-1800) he first attended the private Greek class of Professor Young. Mr. Young was a distinguished scholar, and was remarkable for his peculiar felicity in exciting the attention and interest of his scholars by his animated mode of lecturing. When leaving Glasgow, Mr. C. wrote to him,—"Before I attended your lectures, I was totally ignorant of Philosophical Philology; they have opened to me a source of investigation, at once highly interesting and useful. I formerly considered the *practice* of the language as a mere drudgery; the acquaintance I now in some degree have of the *theory* will enable me to pursue the study of Grecian literature at least with pleasure, and even with ardour."

At the end of the session, he obtained prizes in all the public classes he attended; viz., the Mathematical, the Logic, and the Ethic of which Mr. Mylne was pro-

fessor. It was the custom for the prizes to be determined by the votes of the students. He wrote to his mother, April 18, 1800.—"On Tuesday last we were employed in deciding the prizes in Mr. Mylne's class; he had altered his number from three to six. As my exercises had met with Mr. Mylne's approbation, I thought I had reason to expect a share in the first class of prizes, but *did not* expect that the class would almost unanimously adjudge the first to me. Mr. Blair, whose compositions had been equally distinguished with Mr. M.'s approbation, got the second. The same gentleman carried off the first of the second class (for best translation of portions of Cicero's moral treatises) with very few dissenting votes; there should have been *not one*, for I do not think he could have been excelled either in the elegance or the correctness of his translations, and they had constantly and deservedly received Mr. M.'s warm applause. L. C. unexpectedly, and I think undeservedly, came in for the second. . . . After the voting, I handed to the Professor the following note:—'L. C. takes the liberty of proposing that the two prizes for exercises be considered as equal. If his exercises possessed any merit, those of Mr. Blair were marked with so superior a degree of elegance and beauty of composition, that the justice of the proposal can scarcely fail to appear to any one in as strong a light as it does to himself.' I proposed this, because our compositions were of so very different a kind that I esteemed a comparison rather unjust."

Fearful, apparently, of even the semblance of vanity, he heads the next paragraph, "*This to my parents only.*" "The first Saturday after my return to the class [after his attack of illness], Mr. Mylne read an exercise of Mr.

Blair's, against the probability of the amelioration of the world (and against his own sentiments). Mr. M. pronounced it the most eloquent piece he had ever read in his class. He then spoke of another, of excellence not inferior, but of a different kind, and read one of mine, in which I attempted 'to trace the origin of the desire of knowledge.' He said more in its praise than I need repeat, perhaps more than was just; and kept both the exercises. He told Mr. Young afterwards, that he had that morning read the two best exercises he had received since his becoming professor, which, however, is but three sessions; and he still retains the exercises, to show them to some of his friends. Mr. Blair's cannot fail to meet the approbation of every one, mine will only please those who think the mode of analysis just; and, in this country, few are so liberal in departing from the common standard of philosophical orthodoxy as Mr. Mylne; with others it might meet with ridicule."

The next vacation he spent in England, to be present at his eldest sister's marriage. To economise, he went by sailing-vessel from Greenock to Liverpool; owing to the contrary winds he was five days and a half on his passage, and appears to have been at one time in considerable danger. He was not, however, deterred from returning to Scotland by a ship from London to Leith; that voyage lasted nearly a fortnight, from contrary winds and delay in procuring a convoy,—it was then war-time. "June 3rd," he writes, "was the day I gave my sister away; on the Sunday before which, I opened my commission as a Christian preacher. When I left Scotland, it was so far my intention not to preach, that I had made no preparation whatever; and I mounted the pulpit in clothes which bore

little resemblance in colour to those we generally consider as proper for a preacher." As he came to see his family and friends, he did not work as hard as in the last vacation; but he studied books relating to the New Testament; and perhaps it was at this time, if not before, that he copied in four 8vo. volumes the valuable lectures on Divinity delivered by Mr. Belsham, at Hackney College.

During the ensuing session, he attended "the third class in Philosophy as it was called, which was that of Natural Philosophy, requiring a very considerable previous knowledge of Practical Mathematics. The Professor of that class was Dr. Meickleham, who also delivered Lectures on Experimental Philosophy in a separate course. He joined the class of Anatomy, under Dr. Jeffray, and that of Chemistry, under Dr. Cleghorn; into both these pursuits he entered with much delight. He also continued to attend the private Lectures of Professor Young; and Mr. Mylne's course on Moral Philosophy, as a private student.

His frequent indisposition at the commencement of the session, which for several weeks precluded him from paying any useful attention to study, led him to think of removing to Edinburgh, where there was less rain and a freer circulation of air. His health, however, improved, as the year advanced, and he was able to devote himself to his favourite pursuits with considerable success. In addition to the regular business of the classes, he composed an essay on a subject proposed by Professor Mylne, to which he thus alludes:—"About two months and a half before April the 1st, I was closely engaged in composing an essay on the 'Association of Ideas;' and as I wished to make it, as much as I could, the offspring of my

own reflection, I read scarcely anything on the subject, and directed my thoughts to it as much as possible. It has been, I think, extremely beneficial to me."

Towards the close of the session, his fellow student Ross, for whom he entertained the very highest regard, became alarmingly ill; and it was thought desirable that he should return home to his relations in Yorkshire, as the only chance of his recovery. Mr. C. accompanied him to Leith, and remained with him for more than ten days, till he could meet with a suitable vessel, tending him with the most affectionate care; though it was very important for his success in his College classes that he should not be absent at that juncture. He felt, however, amply rewarded for the sacrifice he was making, by the feeling that he was able to be of essential service to his sick friend. Soon after his return the prizes were adjudged. He obtained the first prize in Natural Philosophy, and that for the essay.

Although he had completed the usual course for English students, he resolved to remain at Glasgow another session. His uncle feared that this showed a reluctance to enter the Ministry; but he said that his objection was not to the office, but to entrance upon it without the requisite qualifications. He told his mother that he also wished to qualify himself for literary and scientific pursuits. "I see no utility in having a separate set of men to preach alone; for we have several instances in this town of persons engaged in business delivering good exhortations, &c.; but a minister, I apprehend, ought to be thoroughly acquainted with the evidences of Christianity, and the principles of morals, and to have a sufficiently critical knowledge of the Scriptures to enable him to solve the

difficulties that occur, and to answer the cavils of infidelity." To these pursuits he intended to devote his vacation; but the death of Mr. Ross led him first to compose a brief memoir of his friend.

As this was his first essay in authorship, it naturally caused him some solicitude; his scrupulous accuracy and modest deference to the judgment of others, led him to devote much time to the collection of materials, and to its revision when completed; and the detail into which he enters respecting it, in his letters at this period, shows how completely the subject engrossed his attention. After subjecting it to the criticism of several of his friends, he procured its insertion in the "Monthly Magazine."

Mr. Ross was in early life a Calvinist. In his childhood he suffered from religious melancholy; and the horrors of death then impressed on him were among his greatest trials, when they recurred to him in his last illness. On his views becoming more moderate, he desired to enter the ministry, and, for that purpose, was admitted a student at Northampton. "At this time [says Mr. C.], a degree of scepticism came on, after he had began to study Mathematics. I know that it was so far universal, that he could scarcely prevail upon himself to believe in his existence; and I think that it was much produced by expecting to have, in every thing, that strict demonstration, which he would only find in mathematical science." This incredulity corrected itself; and, before his dissolution, he had acquired a most firm and actuating faith in God and Christ. Mr. C. was ardently attached to him; and looked forward to the time, when he should obtain his assistance and advice, in the prosecution of the various plans of utility they had occasionally discussed. "He

was [he says] a most excellent young man; indeed I do not know his superior: his manners were so mild, and his disposition so amiable, that I could indulge in the closest intimacy of friendship with him; and his abilities were so great, and his stock of knowledge so extensive, that it was impossible not to derive literary benefit from his acquaintance. I was always intimate with him; but the last session particularly so. I used to spend about an hour and a half with him after dinner; and towards the last, spent one occasionally at other parts of the day. His conversation usually turned upon religious or literary subjects; and though, towards the last, he was unable to engage much in the latter, in the former he took particular pleasure; and when he engaged in them, his room became the school of virtue and piety. He is gone; but if ever esteem for his character should be erased from my mind, I hope I shall regard it as a terrible mark of depravity. . . . 'I am going home, I am going to heaven,' were the last words the patient sufferer uttered."

Dr. Findlay, the Divinity Professor, offered a silver medal for an essay,—"The View of the Socinian controversy." "I think it," wrote Mr. C., "a good opportunity to come to some decision respecting this controversy; and I shall never have a better choice of Trinitarian books. I do not confine myself, in giving the Unitarian arguments, to those I find in books. Where I think their explanations want further proof, or are not in themselves good, I endeavour to find this further proof, or to give better ones." He mentions a single text, on which he worked for eleven hours, in one day. While forming his own opinions, he gained greater respect for those of others. He wrote to another friend, "The liberality of some of

the Trinitarians, and the greater weight of argument they have to adduce on their side the question than I expected, will, I hope, give me a larger portion of candour when I finish my essay, than when I began it. I am by no means nearer being a Trinitarian than I ever was; and indeed rather the contrary; but I perceive that, if I had been bred up in Trinitarian principles, I should have seen so much to favour this mode of faith, and such a delightful shelter in the incomprehensibility of the doctrines, that I will not say that I should easily have got rid of them. . . . With respect to the arguments of the moderate Arians, I am much more in a state of dubitation; but I do not feel any concern respecting it. If Jesus Christ be not God, he cannot be the object of divine worship; and the ascertainment of this point is the principal importance of the controversy; if indeed we except the decided advantage the Unitarian has over every other Christian, as to the benefit of Christ's example, and the assurance his resurrection should give us of the doctrine of a future state. [With regard to the Scripture teachings as to the effect of the death of Christ, he could not then make up his mind.] But, whatever may be my future opinion, I am decided at present in this,—that a virtuous character will secure me happiness in a future state; and I think this as much encouragement as I can possibly receive from any tenet whatsoever."

He devoted much of his time to the critical study of the Gospels. He spent about a week in settling his ideas as to the meaning of ἵνα πληρωθῇ ("that it might be fulfilled," or "so that it was fulfilled"), and drew up "a design and plan of an improved version of the New Testament," based on Griesbach's revised edition. He

wrote to his uncle,—"The study of the Gospels is indeed extremely interesting. . . . . The more I read of the New Testament, the more I feel convinced of its authenticity; and this species of evidence is of that pleasing, fascinating nature, which most captivates the mind whose prejudices (for I may be allowed to use the term in this connection) are in favour of Christianity." Dr. Findlay had lent him the "Critical Remarks" of Dr. Geddes, a Scotch Roman Catholic divine, who had recently published a translation of the Pentateuch, and had been suspended for his sceptical opinions. Mr. Carpenter studied it carefully; he had more doubt at this period than he had in after years of the credibility of parts of the Old Testament; but he wrote,—"I am firmly convinced of the truth of Christianity, and that is the grand point. I keep these things in general to myself. When I am able to form a decided opinion, I will not conceal it; till then it seems proper. Can you give me any assistance in my difficulties?"

His vacation was now drawing to a close. He had worked during it with unremitting ardour. He often, with the exception of telling the servants his wants, passed entire days without speaking a single word; but he enjoyed a good state of health, and upon the whole good spirits. His plans for the future were entirely changed by an application to assist in the school of the Rev. J. Corrie, who was connected by marriage with his family, and was then out of health. He had hoped to resume his studies at Glasgow, but it was not till 1837 that he revisited that city, to preach there before the Scotch Unitarian Association. He then wrote,—"I had not anticipated the emotions which I experienced at the sight of this country;

but there I had been kept in life by the kindness of strangers; there I had received an intellectual training under Young, Jardine, and Mylne; there I had pursued my early Scriptural investigations, encouraged, though not aided, by the venerable and liberal-minded Findlay; there I had formed some of my strongest friendships; and thither I was now going to witness the spread of what I solemnly hold as truth." [He knew nothing, when a student, of any Unitarians there, except his friends from Northampton.] "The sermons which we heard at the College Chapel, and in St. Andrew's Church, had indeed rarely anything in them but what was quite acceptable to us; and the prayers, as far as my impressions are just, were addressed to God without reference to a Trinity of Persons. But the confession of the Scottish Church and of the Dissenters was Calvinistic to the core; and those who cared much about religion had the same fearful system as their creed. I believe, however, that deistical principles were then extensively propagated."*

If he had remained another session, he would have attended the Divinity class, and in after days he regretted that he had not had the advantage of a theological education; but while he felt under deep obligations to his College teachers, it seems evident that as regards his religious training, none could have done for him what he did for himself. His minute and accurate investigations, his careful judgment on opposing statements, his extensive reading, stimulated only by a love of truth, without any aid from others, or the stimulus of College distinction, not

* Christian Reformer for 1837, pp. 841—850. "Social Improvement and Unitarian Prospects in Scotland."

only provided him with stores of knowledge which he afterwards found of the greatest service, but helped to form the habits which marked his character.

The loneliness of much of his life did not make him selfish. The knowledge he was acquiring was with a view to future usefulness; and by his illness, and the greater tenderness which he felt after it for those who were suffering, he was gaining a knowledge of the heart. His devotion to Ross, and the lessons he learnt from him, were of more value than a wide circle of acquaintance. He also said that he was "indebted for a greater warmth of feeling than he once possessed" to intercourse with another fellow-student, A. Blair, who proved a friend for life, and whose glowing imagination and elegant taste made him a particularly congenial companion. To those who felt that Dr. C. was one formed to be beloved, it seems strange to find him writing now,—"With a strong desire of pleasing—of rendering others happy—I possess not the means of exciting in the delicate refined breast the feeling of love or even (pardon me if I sometimes fear it) of friendship. . . . . In the hour of cool reflection, the certainty that I possess not those powers which would render firm the links of attachment, forces itself irresistibly upon my mind."

Though his feelings of friendship were peculiarly cherished, he was from his situation debarred from much general social intercourse; he was not, however, blind to its value. "I have (he writes) a very high opinion of the effects which the society of virtuous and amiable women have upon the heart, and even indirectly upon the understanding. Did not motives of prudence forbid me to enter upon it, and if at the same time I possessed those

qualifications which would make the pleasure reciprocal, I should not think my time lost, if I devoted to their intercourse all I could spare." We, however, may discern, not only from those letters which we have presented to our readers, but from a great number of others, of which he then kept copies, that he possessed in an eminent degree that quick susceptibility, that desire of sympathy, that depth of affection and delicacy of feeling, which are usually supposed to be peculiarly cherished by female society; and he was therefore less injured by seclusion from it.

CHAPTER III.

PERIOD FROM HIS LEAVING COLLEGE TO HIS SETTLEMENT AT EXETER.

1801—1805.

Mr. Carpenter arrived at Birch's Green, near Birmingham, the residence of the Rev. J. Corrie, in September, 1801, and assisted in his school till the following Midsummer. Mr. Corrie combined high classical attainments and an extensive acquaintance with science. He was also an admirable schoolmaster. While residing with him, Mr. Carpenter devoted himself afresh to the study of Hartley, whose Rule of Life he held in the highest estimation. "Hartley," he wrote, "I deem my spiritual father; for it was from him that I first gained accurate and consistent ideas on the subject of human duty. . . I rather think I could point out the walk [at Birch's Green] where I first met with some interesting elucidations of what was before dark and mysterious." In the memoir of the Rev. N. Cappe, of York, that was published this year, mention is made of some notes upon Hartley, to which he had devoted much attention, but which were "locked up in an unintelligible shorthand." Mr. Car-

penter felt very desirous of rescuing them from oblivion, and wrote to Mrs. Cappe, the authoress of the memoir. She replied, "Such zeal and ardour to engage in a difficult undertaking, for the sake merely of promoting what you conceive might be important to the cause of truth and virtue, will doubtless render you in your progress through life highly useful to others; and eventually, in a future if not in the present scene, exceedingly augment your own happiness." Another arrangement had, however, been made. The correspondence thus commenced extended over a period of nineteen years, during which time neither party had seen the other.

After leaving Mr. Corrie, he supplied the pulpit of the New Meeting at Birmingham for three or four months, and then, at the recommendation of the Rev. J. Yates, he went to Liverpool, to become one of the Librarians of the Athenæum, and to supply a want which had long been felt, viz., the tuition of young ladies after they had completed their school education.

In the summer of 1802, he was engaged to Anna, daughter of his early friend Mrs. Penn (p. 4), who had died two years before; she was then keeping a school with her sister.* He looked for, and found, one with whom he could have communion of mind as well as of heart, who would promote his religious progress, understand his habits of thought, enter into his pursuits, and be a partner of his literary labours. The effect of this engagement on his mind was great. Having lived nearly all his life apart from those who had the natural claim on his affections, it was an idea which broke upon him in a new

* Her half-sister, Miss Sarah Bache, and Miss P. Penn established a school of high reputation in Birmingham.

and strong light, that his temper and dispositions intimately affected the happiness of another. More than three years elapsed before their marriage; during that period his correspondence, which is extremely copious, shows the animating influence of her sympathy on his investigations and pursuits, his purposes and his religious feelings. Had it not been for this light of love, that summer would have been a gloomy one. It was one of much anxiety and perplexity; he knew that many criticised him, and that some were disposed to judge him harshly. There were many circumstances, which it is not necessary to record, that greatly tried his principle and manifested his watchful solicitude to learn and to do what he believed to be the will of God.

He was very kindly received at Liverpool. He had received from the seven Professors at Glasgow, whose classes he had attended, a testimonial, speaking in high terms of his "distinguished reputation for talents and literature, which he maintained among his fellow-students," and also of the affectionate esteem in which he was held. His friends recommended him to make himself as well-known as possible; and before his time became fully occupied he accepted invitations from which he might otherwise have shrunk, and occasionally visited the places of public amusement; and his bashfulness, which was in great measure the effect of excessive sensibility, gradually diminished. He had the advantage of knowing "Rathbone, Currie, and Roscoe,—the promoters of all that was calculated to cultivate, refine, and elevate; the benefactors of the place of their residence." He formed classes of pupils, whom he instructed in General Grammar, Composition, History, Language, and Philosophy.

About this time, when from various causes he was led especially to appreciate the value of a good reputation, to which he was never indifferent, he had reason to believe that he had injured his father by a falsehood which he had told when a child. He resolved at once to confess his error; though he felt so acutely the shame to which it might expose him with those "who would not distinguish between the child and the man," that he wrote to the object of his attachment, offering to give up the wish nearest to his heart. He bitterly felt that he was made to possess the sin of his youth.

We state this fact, not only because we should not fairly delineate his character if we withheld it; but because, rightly viewed, it is highly honourable to him; and the penitence of the man more than covers the fault of the child. His mind was naturally accurate and truthful, simple and straightforward. As a man, there was, perhaps, nothing for which he was more remarkable, than for his inflexible adherence to truth, and his high notions of its universal obligation. Part of the great influence he obtained over his scholars arose from the conviction that he was without guile. Perhaps he might never have reached this height of virtue except by the path of penitence. The abhorrence of intentional deception, which induced him to make the following confession, was quite a sufficient proof that his penitence was sincere, and would be effectual. There are but few who have not in their lives departed from truth; and how much smaller the number of those, who would have had moral courage enough, in circumstances so embarrassing as those in which he then stood, to have written such a letter as this:—

"December 31st, 1802.

"DEAR SIR,

"It has long been a maxim with me, that when an individual has injured another, it is right he do what lies in his power to retrieve that injury: and for a considerable time I have, I believe, acted upon it. When my faults have been merely of a personal nature, the case is different; then the account lies only between God and myself: but the circumstances that I wish to recal to your recollection are not of this description. I received a letter yesterday which assigned as the cause of my father's leaving your service, that he made use of a £20 note for a particular purpose. The moment I read it, a train of circumstances entered my mind, which induced me to believe that I was the person who had injured the reputation of my father's integrity, and had deprived him of an advantageous situation. I determined to retrieve that reputation at the expence of my own; and to exert myself more earnestly to lessen the effects of other consequences which ensued.

"Somewhere about 12 or 13 years ago I suppose, or more [*i.e.* when only 9 or 10 years old] I was going from The Valley to The Woodrow, either with my brother S. or my cousin E. I was commissioned by you to give a paper of some value to my father, I returned without giving it him. Miss —— asked me if I had given it, *I replied I had.* The lie, which vanity caused, vanity prompted to support. *I destroyed that paper.* Some time after, I was at Stourbridge: you called me into the parlour, and questioned me. I continued my false assertion, and I recollect

forging fresh circumstances to give it credit. Nothing respecting it ever came to my knowledge till yesterday. Though I think the sum was less, I cannot avoid supposing that it is the note referred to. 'Why have you never confessed this train of aggravated deception before,' is a natural question. It has very seldom occurred to my recollection since I possessed sufficient courage; and, believing that no consequences had followed, I always put it down among those falsehoods which, though the effect of a depraved mind, injured no one. I recollect at the time believing that it was a draft; and that a draft could be easily replaced, if the payment upon it were not demanded. This I knew never could happen, and this idea so completely eased my mind (except from the criminality of the lie separately considered), that it gave me little pain. Indeed I felt none, except from the fear of discovery, till I acquired that horror of a lie which every man of probity feels. * * *

"Yet mystery seems to hang over the business, and for my own satisfaction, I must endeavour to penetrate it. Let me entreat you, Sir, to answer the following questions:—"

The remainder of the copy is not preserved. It will be satisfactory, however, to the reader to be informed, that no imputation had been cast upon his father's honesty. We cannot imagine any person of right feelings perusing this letter without an increased affection, and indeed respect, for the subject of this Memoir. The fault is confessed with simple candour, and without the slightest attempt to extenuate it: and, when the circumstances of the case are considered, it will seem one of those instances in which penitence does more than merely cure the wound;

as it gives a more genuine health to the mind, than it would otherwise have possessed.

During the year 1803 he continued his plans of tuition, and entered into those investigations, to which his lectures to his pupils introduced him, with an ardour which he was able, it appears, frequently to communicate to them. "One of my classes [he writes] was composed of three ladies, 20, 19, and 17. . . . I rank the eldest first among us. What do you think of her sitting up, three hours after coming from a ball at one o'clock, to finish her business for the class; and this not a sudden spur, but an instance of uniform regularity." Some young men also attended him for instruction; one was eight years older than himself, and another, a lieutenant, excited his interest from the singularity (at that time) of an officer of the army devoting himself with great ardour to mathematical studies. Some of his pupils were with him at seven o'clock in the morning; and he was then, as in after life, accustomed to rise very early,—often at four, and almost always before six. One of his older friends admonished him that his lectures were too abstruse, and caused too great mental activity on the part of his young auditors; and he, to a certain degree, acknowledged the truth of the censure. The nature of articulation and of the organs of speech, the origin of alphabetical writing, and the principles of universal grammar, were investigations which occupied much of his attention; but time was also devoted to the translation of the New Testament, to which we have before alluded, and to Theological inquiries.

He only regarded his engagement at Liverpool as a temporary one; and his mind was much exercised with offers that were made him elsewhere. His college friends,

the Messrs. Blair, who were proprietors of a large soap manufactory, had lost their managing partner, who retired from the business with a handsome competency; and their affectionate esteem for Mr. C., and their appreciation of his talents, led them to offer him the situation. It was an attractive proposal, and he saw that, as an employer of labour, he could be very useful among the poor; but it was not the work for which he had been educated, and which he felt it his duty to fulfil. When the Manchester New College was removed to York, to be under the charge of Mr. Wellbeloved (in 1803), both he and his friend Mrs. Cappe at once thought of Mr. C. as the Assistant Tutor; after six weeks' deliberation he declined the offer, —the salary would not have enabled him to marry. There was the same objection to the vacant pulpits that were suggested to him; and he felt that, if he had to preach twice a day, he should not have strength to increase his means by a boarding-school. On the other hand he was influenced by the strong desire manifested by many of his friends that he should not relinquish the ministry. He suffered extremely from harassing perplexity. At last he laid his plans for a continued residence in Liverpool, and the congratulations he received proved to him how highly his services were estimated. He resolved to devote himself to private tuition, public lectures on Natural Philosophy, &c., and the preparation of educational works, and to accept the Sunday duties of a small congregation at Knowsley. At this juncture, however, he was invited to Exeter, to become the successor of the Rev. T. Kenrick. As he would there have a colleague, some of the difficulties he saw elsewhere were obviated; and altogether he felt that there was a prospect of ministerial usefulness

which it was not right to decline. Yet his heart sank at the thought of leaving a town where he had received so much kindness, and engagements that he could so well fulfil. But, he wrote, "We may shrink from duty till we shrink into ourselves entirely; yet I cannot help now, when I calmly survey the duties that lie before me, shrinking from their discharge; but the hand is now to the plough, and it will not do to turn it back. May I be enabled to cultivate the ends of holiness in the minds of others, may I be enabled to cultivate them in my own!"

His hesitation had arisen from no indifference to the work of the ministry. "Preaching," he said, "is so strong an excitement to me, and composition too (for I always wish my whole soul to be in it), that I scarcely know whether this consideration ought not to induce me rather to shun than to seek it." He was sometimes called to officiate at Liverpool and the neighbouring villages, and his letters show his anxiety to suit his services to the peculiar wants of his hearers. He occasionally attended the chapels of the Methodists, and noted with interest the homely force and nervous simplicity which occasionally characterised their sermons. His letters show a sympathy with those who were striving to raise others heavenward, whatever their creed; and at this time he shrank from those doctrinal discussions which he afterwards felt to be necessary. After speaking in the highest terms of the devotional services and practical preaching of one of our ministers, he adds:—"If he preach on the doctrines of the Gospel, you will be less pleased. Not that anything he says is improper; but he seems to lay rather too much stress on what he deems the right view. Controversy is the nurse of uncharitableness; and I would rather

have the truth as it is in Jesus supposed, than much discussed in public. It is almost impossible to give the poor satisfactory views of the whole by sermons. Let them see that the Unitarian possesses all the grounds of consolation and hope that his fellow-Christians really possess, and then leave the minutiæ of faith to be discussed in conversation. But I think with diffidence." He continued his theological studies. The nature of the Lord's Supper; the perpetuity of Baptism, and the doctrine of the Divine Influences, were subjects on which he read, thought, and wrote. He frequently taught in a Sunday-school, and he had the pleasure of finding that he had induced some of his pupils, and other ladies, to undertake the superintendence of their Chapel Girls' School. He led some of his friends to compose simple tales for the use of the scholars:— "I believe," he says (referring to his childhood), "that I received very little direct moral instruction from my friends; but I imagine that very many of those impressions and feelings, which make up the sum total of conscience, I derived from tales."

Whilst preparing in pursuits and tastes for the ministry, he was becoming especially qualified for the work of instruction. "I estimate [he says] as valuable every thing which I do with my pupils, and for them; I know that I am acquiring the habit of simple explanation, which, though not by any means regular, sometimes surprises me; and some of my pupils are so well cultivated already, that it keeps my powers to the full stretch to teach them." "My own standard of the desirable is fixed so high, that to come near it requires no small share of labour; and scarcely any of my pupils, or rather classes, do not take up at least half as much time out of my attendance, as in it; and some much more." He was sparing neither of ex-

pense nor exertion to accomplish his laudable object; procuring, at some cost, models to elucidate his meaning; and thoughtfully varying his instructions, to adapt them to the particular circumstances of those to whom he imparted them. He laid a good foundation for the future in the series of lectures which he prepared, which gave him useful exercise in composition, and stimulated him to accurate investigation. He endeavoured to promote the moral, as well as intellectual, improvement of those under his influence. "I feel [he says] no small degree of pleasure in being able (as I think I am) to give occasional principles, and continually to assist in implanting knowledge, and in forming habits, which will qualify some of my amiable pupils for being truly valuable mothers." Some of them treated him with that confidence, which he always seemed to inspire wherever he was known, and made him the depository of their trials and difficulties, which met with his ready sympathy and elicited his advice.

It is to be regretted that in the ardour with which he engaged in his duties, he neglected some important rules for health. He tells his friend, Mrs. Horsey, that he is more or less occupied from five in the morning till ten at night. He habitually took no more than six hours and a half sleep, and endeavoured to destroy any feeling of languor by a change of pursuit. Through an extreme dislike of anything like self-indulgence, and a desire to keep his head clear for the numerous calls upon his thought, he resorted to a diet too abstemious to support him in his exertions. Sometimes the overstrain was succeeded by that depression, from which he suffered in after life. But, he says, "I have learnt a valuable practical lesson, and sometimes put it in practice,—not to form judgments of good and bad, pleasant or unpleasant, when the mind is

in an unhealthy state. And when I feel inclined to view things through a gloomy medium, I sometimes can check my dark feelings by reflecting, that it is highly probable that, when the gloom is removed, the sun which shone yesterday will shine again to-morrow."

While living by himself in the Athenæum, he had one serious attack of fever, during which he experienced the greatest kindness from Dr. and Mrs. Corrie, and other friends, especially from the mother of some of his pupils. "I feel my heart full of grateful emotion to this kind and excellent woman," (he wrote Oct., 1804) "and I think with affection of her family, to whom I have been always much attached. How strange, that He who is the primary cause of every gift, and every susceptibility of grateful tender feelings, should be so much absent from my thoughts."

His frequent indisposition, and some severe trials and mental struggles at this period of his life, nurtured a feeling of deep and unaffected humility, which led him to take solemn views of his condition, and to make him appreciate still more highly those religious principles, which made that sorrow a godly one, which would else, he said, have been the "sorrow of despair." He sought "the peace of God." He hoped for the time when "He who knoweth the recesses of the heart will graciously consecrate that heart to himself." His thoughtful and devotional spirit pervades the letters he wrote to her to whom he poured forth, without reserve, his philosophical opinions, his religious emotions, and his hopes and fears for the future. We proceed now to describe his public life, for which he had been so faithfully preparing.

CHAPTER IV.

RESIDENCE IN EXETER.

1805—1817.

PERHAPS there was no congregation, at that time, in England, to which Mr. Carpenter could have been more seasonably invited than that of George's Meeting, Exeter. His predecessor, the Rev. T. Kenrick, was a man of great integrity and courage, who, in spite of the fears of the more cautious of his hearers, had boldly maintained his Unitarian opinions* at a time when they exposed him to severe legal penalties. He had great theological learning, and had cherished a love of scriptural investigation by his Exposition of the historical books of the New Testament, which was afterwards published. He was the first to introduce in Exeter the practice of delivering lectures to young men and women, for which purpose an additional vestry had been built; and, in 1794, the congregation resolved, that the religious instruction of the young should

* He was originally Orthodox. He took a very active part in the first provincial Unitarian Association (1792)—the Western Unitarian Society.

thenceforth be considered as part of the pastoral office. The affection in which his memory was held was an encouragement to his successor. Mr. C.'s colleague, the Rev. J. Manning, who had been minister to the congregation for nearly thirty years, was much beloved and respected in the city, and was assiduous in the discharge of pastoral duties. He had the benefit of the friendship and advice of the Rev. J. Bretland, a scholar of enlightened views and singular excellence of character. There were many who offered him co-operation as well as welcome. But, notwithstanding all these favourable circumstances, there was such grief on breaking cherished ties, such anxiety had preceded his removal, and such an accumulation of duties seemed to crush him (for he had brought with him pupils from Liverpool), that, the night before his first service, he feared that his mind was becoming unhinged, and the future seemed utterly cheerless. We have mentioned this circumstance, to show that a prosperous commencement is not essential to a useful and happy career.

His introductory sermon, which was afterwards printed, by the desire of the congregation, was from 2 Corinthians iv., 2:—"By manifestation of the truth commending ourselves to every man's conscience in the sight of God." He briefly stated the great points of doctrine on which he felt no hesitation, and alluded to those upon which he could not fully decide. He rejoiced that his office placed no check on free inquiry; but he expressed his intention to build up rather than to destroy, and to adapt himself specially to the needs of the young and the poor. Among the doubtful matters was Infant Baptism. As his colleagues during the whole of his ministry had no scruples respecting it, he never caused inconvenience by declining

to administer it. In later life he engaged, when it was wished, in a Dedication service, which he always made deeply interesting; it contained an address to the parents, questions respecting their intentions as to the religious training of their child, and prayer; the use of water was omitted, as at best a work of supererogation.

He commenced his boarding school with seven pupils; his young sister, Mary, keeping house for him. It was a new thing for him to have boys under his sole charge, and he sometimes found the double burden of the pulpit duty and the school "inconceivably oppressive," especially as his health was far from good. His heart however was too much in his work to remit any of it. He paid considerable attention to the nature of the Lord's Supper, to its perpetuity, and the motives which lead many to abstain from it; and he gave the result of his inquiries in a series of five sermons. One of these, especially, was listened to with marked attention; and its publication was requested, but declined. He had found his own difficulties valuable to him, as he was more interested in the train of argument which removed them; and he "entered with a degree of minuteness into their obviation, which never could have been produced by difficulties unfelt." The sermon produced a deep effect on one of his pupils, who received permission from his parents to partake of the Communion on the ensuing Sunday. Mr. C. draws a simple, yet touching picture of the manner in which the day was spent: we extract a part of his letter, as it indicates the mode in which he acquired a religious influence over those under his care.

"On Sunday morning——received a letter from his father. During breakfast he appeared unusually thought-

ful; and, when I left the room to finish my service, he seemed to have a heart and head full: he half rose, but did not immediately follow me. In about five minutes he came to inform me that he had received a letter from his father, consenting to his wishes to join the Lord's Supper. I did not give him time to make any reference to me, but took his hand and told him that I was heartily glad of it. I regretted that I was unable to spend time with him then, but I put the larger 'Bell [on the Lord's Supper'] into his hands, desiring him to read till service time. He did. He had my arm as we walked to Meeting, and I could perceive that he was deeply interested. We were alone a few paces. I told him that I knew, I believed, his feeling from a recollection of my own. I added my hopes of its permanent value; and told him that I also felt deeply interested, for it was my first time of administering the service. After service we all three walked home in silence. After dinner I put 'Bishop Law's Considerations on the character of Christ' into his hands. The afternoon sermon was to me interesting, and perhaps to him:—'Search the Scriptures.'

"In the evening we took tea in the little Green-house near the garden, and consequently were not in the way to hear the clock. I began by degrees a conversation (or rather I think was led to it, for I scarcely knew how to begin it) which, I hope and trust, tended to confirm the good purposes of the day. My good youth is afraid of his well-directed affections and conduct; and, indeed, throughout showed a heart well toned. God grant that it may become habitually good, and by degrees fully devoted to His will! When the servant came to tell me that the letter-woman was come, about 8¼, I had been talking with

very little intermission for an hour and three-quarters, and was not aware at all that the time had passed."

The Sunday after his introductory sermon, he commenced his catechetical classes; they were attended by thirty-two young people, from eight to eighteen years of age; and he records the religious feeling of responsibility with which he entered upon this part of his duties. He intended to deliver a course of lectures on Christian Morality on philosophical principles; these, however, he was compelled to defer; but he speedily commenced a series of expositions of the Gospel of St. Mark, which he introduced with some critical observations, that were heard with profit, owing to the pains he had taken in elucidating his subject. For the benefit of his catechumens he prepared a Geography of the New Testament. The materials for this work were then comparatively scanty; but he spared no toil or cost, which he could afford, to collect and avail himself of them. The composition of this work contributed to give him that power of picturing to himself the scenes of Holy Writ, and that vividness in forming conceptions of the facts recorded, which imbued all his discourses on them with the spirit of firm undoubting faith. The Geography was one of the most popular of his works, having reached six editions in England, and having been reprinted more than once in America.

He did not suffer his literary labours, however extensive, to interfere with the discharge of his pastoral duties. At the commencement of his ministry, there were many afflicting bereavements in his congregation, which engaged his sympathies and engrossed much of his time and thought. His letters bear record to his frequent attendance on the sick, the dying, and the mourners.

On Christmas day, 1805, his hopes, which adverse circumstances had so often damped, were brought to a fulfilment by his marriage; and he was able to bring to the sphere of his duties, one who could assist him, by her earnest co-operation, to discharge them more tranquilly and effectually. His habits and dispositions peculiarly fitted him for domestic life, and made it greatly conducive to his happiness, to have the encouragement of sympathy from one who had the same objects with himself, and the refreshment which the love and comfort of home afforded him in his toils.

During the second year of his residence in Exeter, he again came before the public, in a sermon entitled, "The Continual Superintending Agency of God a source of Consolation in Times of Public and Private Calamity, Isaiah xlv., 5—7." He had made some preparation, on the Saturday preceding its delivery, for another discourse; but conversation with friends on the state of public affairs, which, from the death of Fox, and the renewal of hostilities, appeared particularly gloomy, turned his thoughts into a fresh channel. A member of his Congregation also came to communicate to him his pecuniary embarrassments, by which a large family would be involved in great distress. He found that he was unable to proceed with the subject which had hitherto occupied his attention, and resolved to write on a text with which he had endeavoured to console his afflicted friend. That evening he was unable to do more than think on the topic he proposed for himself. The night was so stormy, that part of the wall which surrounded his play-ground was blown down. He rose the next morning at five; and having lighted his fire with considerable difficulty, owing to the violence of the

wind, commenced composition. He wrote in short-hand, or he could not, with all his exertions, have committed his thoughts to paper in the time,—between four and five hours. He entered the pulpit full of his theme, and his discourse possessed all the warmth and energy of an extempore address. The number of hearers who simultaneously crowded into the vestry, after the service, to request its publication, showed the deep interest which it had inspired. His incessant occupations obliged him to send it to the press with very slight revision. Under these circumstances he was rather entertained by an unfavourable review of it which immediately appeared in the "Eclectic;" in which it is regarded as a very laboured discourse, and the work of considerable effort.

Towards the end of the year 1806, the first edition of the "New Testament Geography" became exhausted; and, as he foresaw that it was probable that he should occasionally come before the public as an author, he thought it desirable, if possible, to procure, as a certificate that he had been regularly educated, his degree of M.A., for which he was qualified, having attended the requisite classes at Glasgow during three years,—the term prescribed for English students. He had intended to have continued a fourth session, and then to have graduated; but at the call of friendship he left the University without accomplishing his object, and he could not absent himself from his duties at Exeter, for that purpose. He therefore wrote to inquire whether the degree could be conferred without personal attendance, as the certificate which he had received from the Professors showed their satisfaction in his attainments. The following letter, from Professor Young, contains the answer to his request:—

"Glasgow College, 28th November, 1806.

"My Dear Sir,

"It is with great satisfaction that I announce to you the determination of our Senatus, *not* to grant the degree of M.A., which you wish them to confer on you in absence. There is no instance, in late times at least, of the degree in arts being so granted among us; and although, in mentioning the matter, I stated the respectful and modest manner in which your desire was expressed, and reminded the members of your brilliant curriculum, which they all had, indeed (without *my* μνησις), fully in their view, yet they remained inflexible, I myself scarcely expressing a wish for the '*Speciali Gratiâ*' deviation. This determination, therefore, it is my business to announce; and it is with very great satisfaction I announce it. [Here the first page of the letter terminates.]

"'Satisfaction?' 'Yes, *Doctor*, 'twas my word.' Listen.

"In expressing their regret that they could not consistently confer on you, in absence, the degree of Master of Arts, it was hinted that, without violating any precedent, the *greater* degree of LL.D. might be conferred on you in absence; and to this expedient they all agreed without one dissenting voice. So here you are, in our mind's eye, the Rev. Lant Carpenter, LL.D.; and it is for the said Rev. Lant Carpenter to consider whether this title is not as *pretty* as the other, and whether it will not *look* as pretty on the title-page of any book, or books, coming forth, or to come forth, under his name.

"As you are a Dissenter, you will consider the *Nolo Episcopari* as an unnecessary and affected form; and close at once with the good intention of your friends, throwing

around you the Doctorial Vestments which we reach out to you *con amore*, and which you will not sully nor stain. So say I, and so say we all.

"As this degree is not *asked*, but conferred, '*mero*' or '*proprio motu*,' as we say (N.B. *Mero* is *not* from *merum, vinum*), it is not charged with the usual expenses of such a degree (which are high), nor with any expenses other than those smaller dues which attend the extension of the Diploma. Of these take no thought. They can be easily settled for you by any of your friends here.

"'I am too young to be a Doctor.' You must allow us to judge of that. Besides, it is not the *aged* degree that we confer on you; but that which, in the Civil Law, corresponds to that of Barrister in the Municipal, which is often taken at one and twenty: *you* are *more*.

"Write me soon, and the steps for completing this inchoate business will be taken immediately. * * *

"I write in haste, and only thank you at present in a summary manner, being with great regard,

"My dear Sir,

"Yours, very truly,

"Jo. Young."

He was far from feeling at ease in making use of the degree thus honourably conferred: it made him more conspicuous than was accordant with his inclination; and if the employment of it had not been in a manner forced upon him by others, he would have received it with respectful gratitude, but have laid it aside, at least, for a few years.

Dr. Carpenter had for some time felt his health gradually fail him, and he was obliged to give up many of those plans for the improvement of his young friends,

on which he had entered. Still, his labours were what many would term excessive, prompted by a vivid feeling of the importance of objects, from which a less urgent sense of duty would have allowed him to have abstained, as his amiable and excellent colleague was always ready to render him assistance; and his health became more and more impaired, until a cold, the effects of which were materially increased by some causes of anxious excitement of mind, produced a considerable degree of illness, and complete loss of voice. He believed himself, and it was feared by others, that his symptoms were consumptive; but his intelligent physician (Dr. Daniel) considered his complaint as nervous, and the consequence of too much exertion and solicitude. Though apparently too ill to bear the motion of a carriage even for a few miles, residence by the sea-side was prescribed; and the benefit of his removal from the scene of his anxious labours was soon manifest.

At this time he reaped the good effect of that personal attachment, and of that strong sense of duty, with which he had inspired his pupils. Two of them were much older than the rest, and lived with him more as young friends than as scholars: they took the charge of his junior pupils, and everything was conducted with that order which he loved; and, at the same time, they paid the most kind and thoughtful attention to him. His bodily strength gradually improved, but he had little power of mental exertion, and his voice still continued extremely weak.

After some months, he felt it right, both to the congregation and to his colleague, to tender his resignation. They would not consent to receive it; and a com-

mittee was appointed to procure supplies, and defray the necessary expenses. His mind being set at ease, his recovery was less tardy; but it was a year from the commencement of his attack before he again preached (April 3, 1808. Psalm xxxi., 15:—"My times are in Thy hand."). Shortly after, in the hope of making the chapel easier for the speaker, the ceiling was lowered, at an expense of £200, of which he contributed £30 anonymously. During his retirement from pulpit duty, his attention had been occupied in providing for the intellectual wants of his young friends. Exeter at that time exhibited none of those marks of improvement which have now given an altered character to the place. Even in the principal streets many of the shops were unglazed; and, except the County Infirmary and the Asylum, there were no public institutions of any importance. Within the next ten years much was done here, as in other places, to meet the growing wants of a rising community. He felt very anxious to establish a Select Library, containing books of such a description that the young could be admitted to it with unmixed advantage. Such a one he founded, and it proved very useful. For the first year he undertook the exclusive management of it, and he published a little work explanatory of its objects, with remarks on different branches of study.

In June, 1808, he preached at Bristol, before the Western Unitarian Society, a sermon which was afterwards printed, entitled "Errors respecting Unitarianism considered, and Motives and Means for the Dissemination of it stated." This called forth attacks upon him, which he thought it would be a waste of time to notice; but when the Rev. D. Veysie, B.D., published his "Preservative

against Unitarianism," in letters addressed to him, it was considered that his position in the Church and literary reputation demanded a reply; and Dr. C. published the work subsequently known as "Unitarianism the Doctrine of the Gospel," which, when a second edition of it was called for, he divested of the parts that were only of a personal or temporary interest. For Mr. Veysie he always retained a high respect, and paid a tribute to his memory in the Preface of the "Reply to Magee." The book soon became a standard one, and was pronounced by Mr. Belsham the most complete that had been published.*

The publication of the Improved Version (1808) led Dr. C. to deliver some lectures on the genuineness, integrity, and public version of the New Testament; these were printed in the following year, when he also reviewed the Improved Version, in the "Monthly Repository." It was never his custom to write anything to serve a party, or to withhold the truth from a fear of giving offence; and he therefore submitted the work to the most searching criticism. The Rev. B. Mardon, M.A., then a student at York College, on whose accuracy he had abundant reason to place confidence, undertook at his request to make a synoptical statement of all the passages in which it varied

* In the preface to the 3rd edition, 1823, he remarks that he had employed the term "Unitarian" to denote those who believed that "there is one God, and one mediator between God and men, the *man* Christ Jesus." He felt, however, that those had a right to the name who believed in the absolute Unity of God, while they did not accept the "Simple Humanity of Christ." The Preamble of the Western Unitarian Society, like that of the original London Unitarian Society, excluded Arians, such as his uncle, Mr. Benjamin Carpenter, and his colleague, Mr. Manning. He exerted himself to remove this exclusion in 1811 and 1819; and in 1831 he succeeded.

from Archbishop Newcome's revision, and in doing this a few unnoticed variations were discovered, which Dr. C. thought it right to point out. His review was the magazine from which all the opponents of the Improved Version selected their weapons, often without the candour of an acknowledgment; and, when they complimented him on his learning, they did not state that he, whose thorough examination of it they were ready to own, pronounced it on the whole "the most intelligible and correct English Version which has yet been laid before the public." In Dr. Nares's "Remarks on the New Testament," published about this time, it was rather entertaining to contrast the censure often cast upon Dr. Carpenter, with the praise of "the very learned and dispassionate Reviewer, . . . whose good temper and good manners, independent of his abilities, entitle him to every respect, however discordant our opinions."

The next literary work in which Dr. C. engaged was more in accordance with his devotional character. The hymn-book employed by the George's-Meeting Congregation was out of print, and no collection then published seemed entirely to meet their wants. The compilation of a new one was intrusted to him, in conjunction with a committee; and, though he was somewhat hampered by the necessity of retaining most of the hymns, which were hallowed in the minds of many by early associations, and the work was rendered difficult by the number of different tastes which were to be consulted, he had much satisfaction in his task. Great care was taken in its preparation, and it lay four weeks for the revisal of the Congregation. He always had a deep conviction of the efficacy of "hymns, in the formation and cultivation of

the devotional affections, and of religious feelings," and this collection, which was adopted by several congregations, proved of great and wide-spread utility.

In the year 1810, he preached the sermon for the Unitarian Fund, before an unusually large congregation. "The discourse was heard with profound attention, and made a deep impression upon the audience; a unanimous wish was expressed for its publication." The Sermon—"On the Importance and Dissemination of the Doctrine of the Proper Unity of God," contains the following characteristic passage, relative to the labours of Unitarian Missionaries:—

"Convinced that the best foundation for Unitarianism is that which is laid on the Scriptures, that Scriptural views and arguments are the best means of gaining admission into the minds of the well-disposed among the lower classes, I trust it will ever be their aim to make Unitarianism *evangelical* in the best sense of the term; and that, while endeavouring to sow the seeds of Gospel truth, they will continually bear in mind, that this is only a means to a yet higher end,—the promotion of Gospel practice."—p. 38.

His desire to advance the education of the poor, led him, in the same year, to exert himself greatly in the establishment of a Lancasterian School, in connection with some liberal men of other denominations. In the following year he stimulated his friends to commence a Sunday School. He rejoiced when his catechumens manifested their appreciation of the benefit of his instructions, by showing the desire to communicate his lessons to others, and proposing themselves as teachers; they were joined by some of the older members of the congregation, and

the first report [January 26, 1812], records eleven gentlemen, and seventeen ladies, who had undertaken the office. The school was open to children of every denomination; and, as at that time it was almost the only one in the city, the attendance was numerous.

Dr. C. was not to be without those trials to which every minister will be liable, as long as, by the constitutions of their minds, men are constrained to differ. In 1812, the trustees of the Mint Meeting (the small Congregation of which, having lost their last Minister in 1810, now worshipped in George's Meeting) offered nearly a hundred pounds towards the erection of an organ, if agreeable to the Society. The question had been raised towards the close of the last century; but had been dropped, owing to the decided objection of one of the Ministers. The feeling of the Congregation was now in favour of the offer, which was accepted by a considerable majority. The instrument was purchased, and put under the regulation of a committee, to check every departure from simple taste. Notwithstanding this precaution, the innovation was a source of great discomfort and annoyance to some of his hearers; and gave rise to a very lengthened correspondence, which Dr. C. preserved as a record. He could not allow the force of their objections, as three or four instruments had been previously employed, and the introduction of the organ seemed likely to make the singing more simple and congregational; but he was willing to offer every justifiable concession, and his papers testify that it was with the deepest regret, and after severe struggles, that he found himself compelled to differ from some of his most esteemed friends, on a point which they deemed of considerable moment. His letters on this

subject are very interesting and instructive; he shows plainly, that by separating themselves from public worship on account of these lesser differences of opinion, they destroyed the influence of their dissent from their orthodox brethren on the ground of important doctrines; he reminds them that the religious character of their children, or those over whom they had influence, would probably be impaired, even if their own were not, by abstaining from regular attendance on public worship, especially on such slight grounds; and recommends a calm reconsideration of the case, accompanied with prayer, in the hours of solitary, solemn reflection; that they might satisfy themselves how far duty, unalloyed by personal feeling, dictated the step they were taking. During this correspondence he wrote some articles on Music in Public Worship, which, however, he never found time to complete.*

In the year 1813, he gratified himself by a visit to his friends in Liverpool; and, on that occasion, the wish, which had before been expressed, was earnestly repeated by Mr. Yates, that he would become associated with him as one of the Ministers of Paradise Street Chapel; Mr. Yates liberally offering to give up the whole salary to him. He had reason to believe that such a plan would be very acceptable to that Congregation, and would enable him to relinquish the heavy responsibility of having pupils resident with him, as he could resume his former plan of private tuition. The temptation was great; he was warmly attached to his Liverpool friends, and the active stirring interests of the place were congenial to his disposition. He wished more uninterrupted time to devote to his family,

* Vid. "Monthly Repository," vol. viii., pp. 41, 116, 460, 668.

to his professional pursuits, to philosophical investigation, and to composition on subjects which had long been interesting to him, especially to the article on Education, for Dr. Rees's Cyclopædia, which was now in preparation. But these considerations he felt to be in a great measure personal; and, as he did not perceive any direct call of duty, he would not allow them to influence him to leave a situation of tried usefulness, to which he was endeared by the marked attachment of the Congregation.

In the early part of the year 1813, the introduction of a Bill, favouring the Catholics, caused a general ferment throughout the kingdom; and Exeter participated largely in the illiberal spirit which prevailed. A meeting of the inhabitants "to petition Parliament against the Roman Catholic claims" was summoned; but so privately, that it was known to very few of the friends of freedom, until two or three hours before it took place. Dr. C., supported by some members of his Congregation, came forward to propose the adjournment of the meeting; and, when they were unsuccessful in this, set on foot a counter petition. This was the first time that he took a part in a public meeting; but the cause of Religious Liberty was too dear to him, to allow of his holding back. Speaking of himself and friends, he says,*—"Their efforts were ineffectual, as regarded the immediate object of the meeting, but they have the satisfaction of having done their duty; and they have reason to think that, in several instances, their statement made an impression on the candid opponents of the

* Vid. "Monthly Repository," vol. viii., pp. 218, 275, to which he sent an account of the proceedings. The same vol., p. 137, contains the speech of his future colleague, the Rev. J. Rowe, at a similar meeting, at Bristol.

Roman Catholic claims. . . . Though we have been publicly charged with pursuing 'a crooked and mistaken policy'; though we have been held up to the odium of our fellow-inhabitants, by placards full of the vilest insinuations, and our names posted up as conspirators; I do not hesitate in the belief that we should cheerfully go over again the same track, if similar occasion for our exertion should arise." Some of the Orthodox Dissenters, alarmed less they should be thought to participate in the liberal views expressed at the meeting, drew up a petition, purporting to be "from the Protestant Dissenters of the city of Exeter," against the Catholic claims; and it appeared necessary to enter a protest against the insinuation it contained. A petition was accordingly framed for the abolition of all penal statutes respecting religious opinions, which was read in George's Meeting by both the Ministers; this was signed by most of the Unitarians, and by some from the other congregations in the city, especially from among the Methodists, though the majority shared in the popular prejudice. This petition was confided to Mr. Whitbread for presentation in the House of Commons, and to Lord Holland for the House of Lords, and this led to a correspondence with that nobleman, which was carried on till the last. A county meeting gave occasion to the repetition of the same false charges, and the manifestation of an illiberal spirit; but it was followed by a petition from the Dissenters of Devon, against all restraints on the rights of conscience, which was signed by many Calvinistic Ministers. In these proceedings Dr. C. felt that he had done what had lain in his power to stem the torrent of bigotry, and they led to his acquaintance with Lord Clifford and with the Rev. G. Oliver, the respected Catholic Clergyman of the city.

In the same year (1813), the first general meeting was held of the members of the Institution; which had originated with some who felt that it was highly desirable that a city, which was the residence of many families of leisure and mental cultivation, should possess a good Public Library. The first selection of books, and the task of drawing up the Rules, rested mainly with him, and three other gentlemen, all differing widely from him in religion and politics, but all pursuing their common object with the utmost harmony. He also made considerable efforts to provide a supply of efficient popular lectures. He helped materially, about this time, to establish the Exeter Savings' Bank, one of the first in South Britain.

In the autumn of 1814, the Methodist body in Cornwall, and afterwards in Devonshire, was disgraced by excesses which, under the name of religion, did much to grieve the serious, and to give occasion to scoffers; upon these he felt called to animadvert in a sermon on the "Gospel Terms of Salvation," from Acts xvi., 29—31. He spoke strongly on the impious assurance which was often expressed by the most abandoned profligates on the scaffold, and on the fallacious confidence of those who mistook wild ecstacies for promises of acceptance, and who were encouraged in the idea that they could in a moment be wholly converted to God, after living in total forgetfulness of Him. He gave notice that he should again revert to the false views on these subjects, which threatened to prevail among the Methodists. One of their ministers, accompanied by one of their leaders, called upon him twice, to endeavour to persuade him not to do it.—"First Mr. L. brow-beat and then coaxed him; and Mr. E. thought that Dr. C. was so candid that he must have misapprehended, and so desirous to avoid hurting any one's

feelings, that, now he knew how painful it was to them, he would not say again that such scenes were disgraceful to any body of Christians who countenanced them. But neither of them knew the man. They were not aware that the same fearfulness of misrepresentation, which led him in general to be cautious not to say too much, would, in an instance like the present, make him cautious not to say too little; and that, though there are few that love their fellow-creatures better, there are few that fear them less." They were engaged in conversation for two hours, but could not effect their object. The sermon was delivered; and many Calvinists who were present, were surprised to find how much in it there was that they could approve. These discourses were probably instrumental in staying the flood of fanatical enthusiasm. His sentiments were listened to with the more respect, because he was regarded not only as a man of sound sense, and considerable acquaintance with Scripture, but of very devotional feeling, and therefore incapable of arguing against anything which he thought was consistent with true religion. His opinions also had the more weight with the Methodists, as he had shown a warm interest in the Stranger's Friend Society, which was principally in their hands: his influence had swelled their subscription list, and, with the concurrence of his colleague, he had lent his pulpit to one of their ministers to preach in its behalf, by which means a considerable increase was made to the usual collection.

In the year 1813, the clause in the Toleration (!) Act, and the statute of the 9th, and 10th, of William III.,— by which persons convicted of Unitarianism were disabled from enjoying any office ecclesiastical, civil, or military, and, after the second conviction, were liable to three years'

imprisonment, and were incapable of prosecuting any action, receiving any legacy, or holding any office, &c., &c.,—were repealed by the passing of an Act for the "Relief of Persons who impugn the doctrine of the Trinity."* This measure, which had long been sought for in vain, gave much satisfaction to Unitarians throughout the kingdom, and corresponding dread and alarm to some of the more timid and bigoted of their opponents, among whom was the Bishop of St. David's, who, to console himself for his silence in the House of Lords, gave vent to his feelings in a Brief Memorial, in which he states that the penalties "ought to have been maintained, and should be restored." He subsequently published "An Address to Persons calling themselves Unitarians." This work was advertised in one of the Exeter Papers, with the addition of some offensive remarks. Dr. C. thought it desirable not to allow this to pass without notice, and inserted in the next number of the same paper a summary of the opinions prevalent among Unitarians, which, with some additions and alterations, has been since very extensively circulated, under the title of "The Unitarian's Appeal." This led to further letters from the insertor of the advertisement, Colonel B., under the name of "Amicus Patriæ," who continued to attack Dr. C. and the Body with which he was connected, for some months, in an illiterate and scurrilous manner; but he was regarded by friends and foes as utterly undeserving of notice. Letters, however, from Prebendary Dennis, and Mr. (afterwards Dr.) Cleeve, though not remarkable either for candour or argument, seemed from the position of the writers to

* Vid. "Monthly Repository," vol. viii., p. 543.

require some reply; and he was the more ready to make one, from the hope that the publication of his sentiments might promote the cause of free inquiry in Devon and Cornwall. The controversy lasted for four or five months, and, for a long time, excited very general interest. In a private letter [Dec. 13th, 1814] he says, "I have four opponents, but I have kept my temper. I feel my ground perfectly good. Of Woolmer's paper last Saturday there were three editions. They say there are clubs formed (I imagine among the poor) for taking in all the papers on the controversy, and that the orthodox are afraid their weak minds should be turned." It was no small proof of self-command, that he was able to "keep his temper"; as he had to contend almost single-handed against various opponents, many anonymous, and some who, as far as their credit was concerned, had better have been anonymous. The correspondence was the topic of general conversation, and the principal letters were afterwards published in a detached form.* This controversy was a serious interruption to Dr. C.; it came at a time when he was much occupied with literary engagements, and it obliged him to forego all composition for the pulpit, and many of his plans for the instruction of the young. In a note to one of the editors, he says,—"I had worked, I may say incessantly, during five days, from between 4 and 5 in the morning, till between 10 and 11 at night; scarcely taking

* A brief notice of the controversy may be seen in "The Reply to Magee," Preface, pp. 24, 25, 26; and of the first part of it, in the "Monthly Repository," vol. x., p. 192—195. The perusal of some of the letters, which were inserted in the "Anti-Jacobin Review," led Dr. Hales to compose his work, entitled "Faith in the Holy Trinity," &c.

any regular meal, and devoting the whole of my time to those letters, that I could possibly spare from my pupils." He frequently felt this excessive exertion too great for him, as his health was still delicate; but he writes:—"I have no time to think whether I am well or not." He had the satisfaction of feeling that he had been the instrument of diffusing what he deemed important truth, and that, whilst some of his opponents descended to the use of language which met with no approval from liberal and enlightened persons on their own side, (many of whom regretted the continuance of the controversy, and lamented that it had fallen into such hands,) he was by the candid universally allowed to have manifested, not only a sincere desire to come at the truth, but exemplary moderation and forbearance. It is said that when some young clergymen were discussing the subject, a dignitary of the Cathedral who was by, remarked:—"You may talk and write what and as much as you please; but, while Dr. C.'s every-day life is what it is, it will be *worse* than useless: to follow his example in living and acting will do your cause much more good." We may mention another incident, trifling in itself, but indicative of the advantageous influence of his personal character, which made the calumnious assertions which bigotry prompted rebound upon those who uttered them. Colonel B. ("Amicus Patriæ") was accustomed, in a blustering manner, to speak against him in places of public resort;* he was overheard by a respectable tradesman, a Trinitarian, and not personally ac-

* It would be necessary to read the papers of the time, to form any idea of the ungentlemanly language of which this person and others were guilty: he openly avows that he regards the "Socinian preacher" as "an outlaw to the claims of liberality."

quainted with Dr. C.; such abuse of a man deservedly respected he could not tolerate, and, with a resolution which will not appear small when the relative position of the parties is considered, he at length told the Colonel that he could not suffer any one in his presence to speak in that manner of Dr. C.; his rebuke was efficacious, and the Colonel was silenced.

On the 17th December, 1815, he preached a sermon on behalf of the French Protestants, who were then suffering from the outrages to which they were exposed after the restoration of the Bourbons. The subject of the discourse was the evil of persecution, in whatever religious denomination it might prevail; but it gave rise to some misapprehensions, which he corrected in a letter to the Rev. G. Oliver, from which we quote the concluding paragraph:—

"We differ widely at present; though we both hold, I doubt not, the fundamental essential principles taught in the Gospel of our common Lord. No doubt my religious principles (which I feel it my duty to support by every Christian means in my power), are, more than those of many classes of Protestants, obnoxious to you. I have always felt, when I had the pleasure of seeing you, that we could most cordially unite in the grand principles of Christian Liberty, and the rights of conscience, and in mutual indulgence for mutual errors. If I attain the abodes of perfect light and holiness, where the only distinction will be the degree in which each has improved the light he now has, I doubt not of meeting numbers who have here thought my condition dangerous; and it gives me pleasure to believe that among them will be yourself. There will indeed be unclouded love and harmony."

In the spring of 1816, there was an election for the County of Devon, owing to the death of one of the members. Viscount Ebrington* came forward in the Liberal interest; and Dr. C. was induced to exert himself on his behalf, from the high testimonials which he received from the tried friend of liberty, W. Smith, Esq., M.P. for Norwich, and also from Lord Holland.

The result was contrary to the hopes, rather than to the expectations, of the party: one important end was answered, as the way was paved for future triumph. Much was said respecting the evil of disturbing the peace of the county; but Dr. C. replied, that it was turning living water through the Slough of Despond; and he believed that the cause of civil and religious liberty was promoted by the agitation of principles, which had too long been allowed to lie stagnant. The opinion of Lord E., which he had derived from Lord H., was confirmed by his own acquaintance with him. Though widely separated in religious belief, his lordship being a conscientious member of the Establishment, they were united by the common love of freedom and justice which was strong in each, and by mutual respect for private integrity and excellence of character, which was increased by correspondence and occasional personal intercourse.

In the summer of 1816, he lost his friend and literary associate, the Rev. J. Joyce, who passed away quite suddenly, yet gently. "You will easily suppose [he writes] that my mind has been much affected by the death of our good friend Joyce. I knew nothing of it till I saw it last

* He was afterwards, when Earl Fortescue, Lord-Lieutenant of Ireland (the father of the present Earl Fortescue).

night, quite unexpectedly and suddenly, in the 'Repository.' He has not lived in vain, and I trust he was prepared for the rest that remaineth for the people of God." Not knowing in what circumstances his family were left, he immediately wrote to Mrs. J., offering to receive one of her sons without remuneration, beyond the necessary expenses. Other arrangements, however, had been made. "Perhaps I may have been a little too hasty [he says]; but I felt strongly impressed with the conviction that it was my duty: and to the little suggestions of selfishness and greater difficulties, &c., I placed the consideration—what, if my friend Joyce's situation were to be my own, must be the father's last wish?"

He had become acquainted with Mr. Joyce during his residence in Liverpool; and when, in the year 1807, he feared that he should be unable to resume his professional duties, he wrote to him to procure for him some literary employment by which he might increase his income. A great deal more was offered him than he could undertake; much therefore he was obliged to decline; and, when he rejoined the Congregation, he would gladly have been released from his engagements, if those who had entered into them would have consented to it. He contributed the articles *Grammar*, and *Mental and Moral Philosophy* to "Nicholson's Encyclopedia"; and he had reason to know that they were perused, with great and beneficial attention, by many intelligent and thinking young men in the middle and lower classes of society, among whom the work principally circulated. He furnished several communications to the last volume of "Aikin's Annual Review"; and also, in conjunction with the Rev. Dr. W. Shepherd and the Rev. J. Joyce, undertook a work entitled

"Systematic Education," designed to lead the young, who had concluded their school education, to the proper objects of intellectual pursuit, and to facilitate their efforts at self-culture. These volumes were well received, and passed through three large editions. To "Dr. Rees's Cyclopædia" he contributed the articles on *Language*, and *Philosophy, Mental and Moral*; also on *Education*, which, in part to meet his own convenience, and in part to be more in accordance with the general plan of the work, he divided into Intellectual, Moral and Physical Education. For this he made long and diligent preparation, carefully noting the results of his own experience and observation, and attentively consulting every writer on the subject from whom he could hope to obtain information. As these articles were required at a much earlier period than he had expected, they were written in haste; but the ideas he expressed had long been the subject of close thought, and when he revised them, after a considerable interval, he felt fully satisfied with the correctness of the views he had brought forward, and published them, almost unaltered, in a separate volume. They met with the warm approval of Mr. and Miss Edgeworth, who addressed letters to the author, to them unknown, to the care of the learned editor;* and Dr. Pye Smith, after citing a passage from *Physical Education*, continues:—"I beg leave earnestly to

* Mr. Edgeworth says, "We think that all writers on Education, whose works we have read, have fallen far short of the comprehensive view which you have unfolded"; and Miss E. expresses "a high sense of the value of the most comprehensive and candid remarks I have ever seen on what we have written, as well as the most masterly view of all that has been hitherto done in Intellectual Education."

call upon parents and teachers to study this inestimable article, and two others from the same pen,—*Intellectual* and *Moral Education*." This was peculiarly gratifying, as a proof that he had displayed no sectarian bias in what he had written. It may be said most truly, that he had tried the truth of every principle advanced; but the part relating to the religious education of the young, was most particularly the result of his own experience. He had himself seen how interesting, not only the Scripture narratives, but the truths of Religion, especially the pure and simple form of it which he cherished, may be made even to young children: and how easily they may be clothed in the tender mind with all the substance of reality, regulating the thoughts and feelings, and shedding over them that sanctifying influence by which they will be directed, purified, and elevated.

In the summer of 1816, the Rev. Dr. Estlin notified to the Lewin's Mead Congregation, Bristol, his intention of relinquishing the ministerial office, which he had exercised among them for more than forty-five years; and intimations were privately conveyed to Dr. C., that, if there was any probability of his accepting it, a unanimous invitation would be given him. He was not obliged to return an immediate answer, and he felt that the proposition was one which required his very serious attention. His decision in the case of Liverpool, where the emolument would have been much greater, showed that mere personal considerations would not weigh with him; but a family was now growing up around him, and he felt it necessary to take their prospects into account. He thought a more central situation would be for the advantage of his school, or for one which he hoped might in due time take its place

—a school for young ladies, to be taught by his wife and daughters. He wished, however, to be guided by what might seem best for the cause dearest to his heart, and he wrote confidentially to some of his most respected friends in the ministry, who were, one and all, in favour of his removal. Mr. Belsham replies:—"With very little hesitation, I should say—go;" and he gives amongst many other reasons the following:—"Lewin's Mead is a very important congregation, and in a very critical state; and I know no person who is so well qualified to save it from ruin, and to restore it to its former prosperity, as yourself." There were but few dissenting societies in the country to compare in wealth and influence with that of Lewin's Mead at this period; but there was a great want of coherence in the body. Though all the seats were subscribed for, the attendance had become extremely thin, and, in this respect, presented a melancholy contrast with his own congregation at Exeter. There were no plans for the instruction of the young; and these, which experience has proved to be so eminently beneficial, it appeared could scarcely be introduced, except by a man of weight and influence; whilst at Exeter, he deemed it probable that is would be comparatively easy to follow out those to which his people had been long accustomed. He gave the whole subject the most careful and anxious attention, seeking every means of information, and neglecting nothing which he might regard as "the pointing of providence." He adopted the plan, to which he had in similar instances before resorted, of committing to paper the reasons on each side in parallel columns, leaving the opposite page for comments upon them.

The invitation sent him was unanimous and cordial,

and after anxious deliberation he thought it right to accept it. He had printed a letter for private circulation among his congregation, in which he anticipated almost every argument which could be urged for his stay, and stated the counterbalancing considerations. A meeting of the congregation was held to beg him to alter his decision; and an address was sent him by "the young persons of George's Meeting," with 112 signatures. But, though greatly moved by the strong attachment manifested for him, and by the recollection of the numerous ties by which he was united to them, he felt that it would be more easy to provide a successor to him at Exeter, than to meet with one who could accomplish the object he had in view at Bristol; and he, therefore, with much reluctance, dissolved his connection with the George's Meeting Society.

He delivered in the winter of 1816-17, fourteen lectures on controverted topics; and also a series of lectures on the Human Frame on week-day evenings, which he subsequently repeated at Bristol; these were illustrated by plates, preparations, and a skeleton, with which he had provided himself. The attendants on the latter course presented him with some valuable books, as an acknowledgement of his kindness; his catechumens showed him a similar mark of regard; and he received from the congregation works to the value of 30 guineas, on one of which (Kennicott's Hebrew Bible) was an appropriate inscription.

The period from his resumption of the ministerial office (1808) till his departure from Exeter, was perhaps that on which those most nearly connected with him can look back with the greatest pleasure, as that in which, on the whole, he enjoyed the highest share of personal

happiness. He had recommenced the work in which his heart delighted on an extended scale, and the earnest interest with which his instructions were greeted showed that he was not labouring in vain. When he first received pupils, education was new to him, though he had been accustomed to instruction; and he felt painfully the great responsibility of the duties he had undertaken; but he now began to learn that what he had often said with despondency,—"We cannot do every thing,"—was, in reality, a truth to be acquiesced in: he saw that he had done much for his pupils, and was hopeful for future results. Though there were times when unusual calls led him to overstrain his powers, his strength was not overtasked in his ordinary occupations, and he had leisure for domestic enjoyments. A young family was now growing up around him; and to mark the first openings of intelligence, and the gradual formation of their characters, afforded him an object of unceasing interest. He was able, more than at any subsequent period, to devote his time and thoughts to them: to imbue the minds of his children with that filial love to God, which is indeed the beginning of wisdom, was the object of his constant attention; and, in his treatise on Moral Education, he detailed the plans which he himself pursued. He spoke from experience, when he said that, before the child could entertain any idea of the One Infinite Supreme, love to Christ could be formed and cherished. At the different times of social enjoyment, he related to his almost infant children, anecdotes of our Saviour, with that feeling of reality which his own participation of the same mind which was in Christ would inspire; and this was evidently communicated to his young listeners, for they continually

spoke of "the good Jesus" as of one whom they loved, and asked innumerable questions respecting what he said and did, and how and where he lived.

In him the fondness of the Christian parent never degenerated into a blind partiality; and his desire to find refreshment from his labours in the family circle never induced him to pass over anything, however minute, which his reflective mind perceived would have an influence on their future character. His watchful care to correct every thing that he thought might lead to evil, which arose from his feeling of the great importance of early impressions and habits, might have assumed the appearance of severity, had it not evidently proceeded from a tender love, which his children were not slow in remarking. He always nurtured in them such a confidence in his judgment, and such faith in his impartial affection, that they never even suspected that he could be actuated by any unkind feeling, or ever mistaken in his decisions respecting them. His constant self-sacrifice for them, the earnestness with which he entered into their pleasures and pursuits, and the kindness with which he sympathized in their childish feelings, ensured not only their respectful, but their fond affection.

Horse-exercise had been strongly recommended to him, and he often took one of his little ones before him as his companion; and when slowly riding along the delightful lanes in the neighbourhood of Exeter, observing all the objects around him, which soothed his mind by their cheering and softening influences, his sense of natural beauty was quickened, and united with his holiest and happiest affections by the society of his child, and communion with his own heart or with his God. There was then a tranquillity in his manner which his subsequent

life of excessive exertion contributed to lessen; and, while he was thus preparing for more extended usefulness, the increased spirituality of his mind was manifest in his pulpit discourses, and in his character, and conversation.

As a preacher he was always acceptable. When he first settled at Exeter, his countenance was youthful, but singularly interesting and expressive; his bearing was ever that of a man of elevated and independent mind; and his voice was sweet, remarkably well modulated, and expressive of the earnest emotions of his soul. It was always his opinion that extempore preaching might safely be left, till self-possession, and an extensive range of ideas on religious subjects, had been acquired from age and experience; and in Exeter, with scarcely an exception, he wrote the whole of his sermons; but they were delivered with that animation, which showed that the thoughts he uttered were not only those suggested by his private meditations, but such as harmonized with his feelings at the time; and as his own spirit was kindled, he was able often to warm others with a similar enthusiasm.* The religious culture which the congregation had received

* The following is an instance:—Once, before going into the pulpit, when he was requested to remind the congregation of a collection for the poor, he was informed of the peculiar distress which prevailed at the time, and was asked to say a few words on the occasion. After his sermon, he addressed his hearers on the duty of relieving the poor at that period (Christmas), when the misery of the indigent contrasted strongly with the enjoyments of the more affluent. At length, feeling that he could find no words appropriate or strong enough to convey his emotions, he paused, and, bending over the pulpit with expressive action, said:—"Let me stir you up (2 Peter i., 13) to this good work." The effect of his appeal was a collection five times as great as usual.

from his able and intelligent predecessor, disposed them to listen, not only with deep interest, but with benefit, to discourses which, from his studies and habits of thought, might have been too intellectual to suit the wants of many congregations. "The common people heard him gladly," and even said that they could understand him better than any other preacher: this would appear strange, did we keep out of view the degree in which we mingle emotions with reasoning, especially in the house of prayer; and the arguments fashioned by his understanding received a living efficacy from his heart, which gave them an entrance where it might else have been denied them. He also used the phrases of Scripture with great appropriateness; the words of Christ, as well as his spirit, dwelt richly in him, and being the spontaneous language of his own pious mind, the employment of them was natural and effective. When a topic is the subject of deep consideration, it is almost impossible to embrace all the connected thoughts in one discourse, and he frequently preached more than once on the same text; and, at the beginning of his ministry, he delivered a series of sermons on the "History of Christ," which were at the same time profitable to himself, by leading him to dwell with greater minuteness on the Gospel narratives, and interesting to his hearers, from his strong conceptive powers, which enabled him graphically to portray the scenes on which he dwelt, and thus to aid each mind in embodying them and perceiving their reality. It might be said with truth, that no one need ever have retired from his services without his conscience being touched, as well as his understanding enlightened. "I do not like to hear Mr. Carpenter preach," said a worldly-minded member of his congregation, "he always makes me think so badly of myself!" The

maxim which he adopted,—that the discourse of the Christian preacher should come "home to men's business and bosoms," led him to avoid the discussion of doctrines from the pulpit; there was a difference of opinion on many minor topics in his congregation, and his respected co-pastor was an Arian; this, however, would not have restrained him, had he not at that time considered that it was better adapted for the press and the lecture-room. The increased spirit of proselytism, and his observation of how few, even among those who had leisure to study the Scriptures, were acquainted with the grounds of their belief, and were able to give a reason for the hope that was in them, led him to state the distinctive doctrines of Unitarianism more frequently than he would otherwise have considered necessary. Yet, (with the exception of the evening lectures which he delivered the last winter of his residence in Exeter,) scarcely any of the sermons which he took with him to Bristol are devoted to controverted topics. It was his wish to preach what he deemed truth, without rousing up less pure feelings, by attacking what he considered error. Whilst he regarded no speculative opinion as of importance, except in so far as it affected the heart and life, he thought that, *when* important, the conduct *must* be affected; and would therefore incidentally touch on the grand doctrines of the Divine Unity, of the paternal character of God, and of the hopes of acceptance on newness of life through Christ. "Faith without works is dead," being alone, and he never regarded any sermon as *truly doctrinal* (teaching something important to be believed) unless it was at the same time *practical.* As he felt it necessary to guard against what he deemed hurtful, bewildering, and sometimes degrading notions of God, he was by many most known as a controversialist.

Even in this character, he was respected by his candid opponents, for his reverence for the rights of private judgment, and above all for truth. To use an expression of Tucker's (in his "Light of Nature Pursued,") which he occasionally quoted, he was not one of the family of the "*Know-alls*," but of the "*Seqrches*"; his language was not "Believe as I do," but, "Examine for yourselves." Those who were acquainted with him found nothing in his character or conversation which showed a sectarian bias; and he was scarcely ever without pupils from families, some of them of distinction, who were not merely nominal members of the Establishment, but much attached to its doctrines and discipline. These were intrusted to him, with the full and well-grounded assurance, that he would in no way interfere with those religious opinions which their parents wished to instil into their minds; and so great was the confidence reposed in him by one gentleman of rank (belonging to what was regarded as the "serious" section of the Church), two of whose sons were his pupils, that he wished to obtain permission for some youths who were his wards (who were placed with a neighbouring clergyman, as Dr. Carpenter was unable to receive them), to spend the Sunday with him, that they might have the benefit of his religious instructions.

The Lord's Day was to himself a day of full employment, and he took care that it should not be a day of idleness to his pupils. He supplied them with various and interesting religious occupations; and, during the short intervals which in the early part of the day he could spend with them, he so directed his conversation that it should lead to profitable reflection. He arranged that they should have as many domestic enjoyments as possible;

and, when the weather allowed, his little leisure was spent in walking with them in the garden, or in some beautiful retired fields, leading them "through nature up to nature's God"; and under these holy influences, instilling into them the most important principles of Christian duty. His *delight* was in the law of the Lord, and those who were with him were often influenced, in no common degree, by the holy ardour of their friend and instructor; and many can look back upon these periods as the times when impressions were made upon their minds, which they trust will never be effaced.

We have before alluded to his services to the young people of his congregation. Among them were the sons of his predecessor, the learned and eminent Rev. J. Kenrick, M.A., and his brother, the Rev. G. Kenrick; the Rev. B. Mardon, M.A., tutor of the Baptist Academy; and Sir John Bowring. These have all borne testimony to their obligations to him. Sir J. Bowring dedicated to him the first edition of his "Matins and Vespers," and wrote after Dr. C.'s death:—"To him I can trace back almost every impulse towards the pursuit of knowledge, or of virtue, beyond the circle of parental guidance. He exercised over my youthful mind a sort of mysterious influence, whose workings still strongly operate,—and mine, I am sure, is no solitary testimony. Regard and reverence will speak in multitudinous voices." Some of these "voices," taken from the reminiscences of ladies who attended his classes, we shall record.*

* The communications in the "Memoir," pp. 224—228, are by Mrs. Marshall (who afterwards conducted a School in Boston, U.S.), and Miss M. M. Cox. These are here abridged, and some passages are introduced from an interesting memorial subsequently written by Mrs. T. Smith, sister of the Rev. J. Kenrick.

"At the commencement of his pastoral charge in Exeter, Dr. C. proposed to meet the young people in the vestry, in order to assist them in their moral and religious instruction. All who were desirous of being taught, he was willing to teach. A large number assembled, and of all classes. Some were sons and daughters of opulent or professional men, who had enjoyed the advantages of good early culture; others had even in infancy to struggle with adversity; a few had no parents, or efficient friends,—these were the Dr.'s peculiar care; tender consideration marked his conduct towards them when ignorance was displayed, and help in all their difficulties was most thoughtfully and kindly afforded. His influence over his catechumens was so great that by many it was thought unaccountable; no occupation, no pleasure, no difficulty prevented the learning of the lesson, the writing of the exercise, sermon, or theme, or the consideration of the subject proposed. Incessant occupation and active employment was the portion of more than one; and the time required for study, or the attainment of some lesson, was most frequently stolen from the hours of sleep.* His approbation and cheering commendation was the only reward thought of, or required. For these, and his other pupils, he wrote the Geography of the New Testament, and some now living well remember the enthusiasm with which the first unbound pages of this book were received."

Mr. Mardon said (in his funeral sermon for Dr. C.):—"The study of succeeding years has only served to increase my admiration of the truly philosophic spirit which this eminent person thus early infused into all his minis-

* So with his Liverpool pupils, p. 32.

trations; the great progress which he had himself made in Christian Theology; and the attainment which, in that department, he enabled some of his young friends to make, before 16 years of age, equal in many respects to the knowledge which is exhibited by students in the course of training for the Christian Ministry. He rendered familiar to his class the invaluable contents of the 'Holy Gospels,' by reading to us from time to time a compressed narration which he had drawn up, relating to the events of our Saviour's Ministry, in chronological order; and recommending us to do the same, he succeeded in imparting the love of Christian studies, which I can safely say has animated some of us, if not the whole, through the intervening period of more than thirty years; constituting,—I can speak for more than myself,—a chief charm and blessing of our existence."

"His sermons were sometimes addressed to the young, and then he would desire to see our written recollections. Even during his absence his catechumens were cared for, and some useful exercise was recommended to be prepared for his inspection on his return. However humble were the efforts in these new duties, I never remember any impatience or hasty expression of disapprobation; all was judicious praise to the diligent and successful, and sweet encouragement and willing assistance to the backward and diffident.

"'Try,' was his favourite word to the desponding. He enforced the opinion that 'whatever man has done, man may do.' He led us on by 'raising our standard high.' He used to say that it was a great point gained in education, to teach the young to think. We were often told to 'Search the Scriptures' for the truth as it is in

Jesus, to think for ourselves, to hear occasionally some popular preacher who was known to advocate doctrines in direct opposition to his own, and to examine the Church of England Catechism, and the Thirty Nine Articles, with a view to lead us to form an impartial judgment—to be derived only from knowing both sides of the question.

"There might be some danger of indulging too much self-gratulation among these young people, in believing themselves to be possessed of truths which less fortunate persons had no such apportunities of gaining, had not beautiful humility been one of Dr. Carpenter's most prominent characteristics; his example in all things seconded his precepts.

"None who knew him only in his mature life can feel exactly as those do who were his pupils in the days of his youth, health, and vigour, who went to him unformed and ignorant, with the beauty of holiness dimly understood.

"Still at times his slender youthful figure, the melodious tones of his voice, the zeal and ardour in his manner when anxious to make himself understood by his still more youthful hearers, are vividly before me. On his descending from the pulpit into the midst of his admiring congregation, a word of comfort to the aged, the friendly shake by the hand of those near, the benevolent look of recognition to the more distant, and the sweet smile to the young aspirants to his notice, are never to be forgotten by those who witnessed them.

"His instructions were not confined to religious subjects only. His young friends, about twenty-four in number, were invited to meet at his house on Thursday evenings. Joyce's Dialogues were made familiar to us, and many experiments were shown, which were not only

expensive, but must have cost much time and trouble. His lessons on Astronomy were a never failing delight. Science was a most efficient help in producing that love and zeal in the pursuit of knowledge which distinguished Dr. C.'s catechumens. His unwearied efforts to enforce the right understanding of difficult subjects, and the frequent repetition of these subjects in order that all might imbibe the full meaning, were fully appreciated by his hearers. They watched the dissection of a bullock's eye with all the interest of novices in that wondrous mechanism. . . . There are hearts still living which, aged as they are, warm with something of the old enthusiastic feeling on recalling those pleasant and improving evenings."

In addition to his classes for his catechumens, he occasionally delivered lectures to a wider circle in the room built for Mr. Kenrick. We have mentioned those on the Human Frame; on former occasions he had given some on Mental and Moral Philosophy.

At his own house his young friends were always welcome, particularly after his early dinner, when it seldom happened that some one did not come in, and share the enjoyments of his fireside, or stroll with him in the play-ground, where he liked to walk,—not to watch his pupils with a suspicious eye, but to partake of their enjoyments, and often to aid them in their games. He valued the sports of youth, the more perhaps from having had few opportunities when young of engaging in them; and he was ever ready to promote them, particularly those which exercised courage or dexterity. He delighted in adding to the innocent pleasures of all, and never appeared more happy than when he collected around

him those who shared his catechetical instruction, in the social evening's amusement, which always terminated at an early hour, and to which the buoyancy of his own spirits gave an added charm. He sometimes invited to his Sunday Evening meal, young men of his congregation, who from their position in society, felt that an honour was conferred upon them. Their feeling of the importance of character, and their desire to merit his esteem by their continued good conduct, was thus greatly strengthened; while the cordiality and friendly courtesy of his manner kindled their attachment to him almost into enthusiasm; and the memory of those hours abides with many, a cherished possession.

He could not have effected nearly as much, had it not been for the cordial co-operation of his excellent colleague; who, far from feeling disturbed at his popularity, unfeignedly rejoiced in it. Dr. C.'s conduct to him was always kind and conciliatory, and marked with that respect which age, when joined with goodness, never failed to excite in him. Mr. Manning, in a few notes on his life which he left for the perusal of his family, bears him the following testimony:—

"Never was a minister more happily connected than I was with my new colleague. A simplicity of manners, candour, and modesty, united with great good sense, were so conspicuous in Dr. C.'s character; so gentle and unassuming were his manners; that a person must have had a most perverse disposition who could be dissatisfied in such a connection. Though differing from each other on some doctrinal points, I bear my testimony to the delicacy with which he always conducted himself towards me. I took, I trust, a generous pride in the literary

character he was beginning to sustain. I loved him as a brother, and our friendship will, I hope, be continued through my life, and be revived in another world."

Dr. C. made the instruction of the young peculiarly his department, whilst his co-pastor took the chief share of the various other duties, including the ordinary visiting of the congregation. To formal parties he had a decided dislike. Much exhaustion always followed the mental efforts, which every day called on him to make; and to remove it he required rest and silence. He could not mix in society as a passive listener, as he regarded himself bound to add to its pleasures or improvement, if not to both; and, when he felt his mind equal to these demands, he had always other objects which seemed to have a higher claim upon its exercise. Let it not, however, be imagined, that he made himself a stranger to those among whom he laboured. If they rarely or never saw him as a guest at a dinner party, and seldom found him paying a formal evening visit, yet often, when the labours of the day were finished, he made one of the social group. It was pleasing to see how soon, by common consent, among the young the amusements of the hour were suspended; all gathered round him eager to obtain some notice (for it was always the kindly notice of one whom they knew to be deeply interested in their well-being), to hear some of those counsels of heavenly wisdom to which in his mind every subject led, or to partake of that instruction which his varied knowledge enabled him to impart, and which his felicitous mode of communicating it made it delightful to receive. He was much in the habit of seizing on some little incident, either in itself touching and suggestive, or which at least was so to his fertile mind, and making it

the unobtrusive vehicle of some religious principle, or wise moral lesson. He had a single eye to God's glory, and the whole body was full of light, beaming upon every object in the path of daily life with a softened lustre, which kindled new and sacred emotions in the minds of his young companions. He breathed a spirit into the forms of society, and made its intercourses sweet: the smiling and happy group around him were almost unconsciously taught to reflect: their minds insensibly expanded, and their tempers mellowed under the genial warmth of his influence. If the language we employ is fervid, the expressions of his old catechumens show that it is not exaggerated. He was training the rising generation in those sentiments, and that knowledge, by which he himself was guided. There was something in his aspect and manners which at once conciliated esteem, and proved that he thought for others, and was courteous, not because it was becoming, but because it would have pained him to be otherwise. There was a sincerity and openness about him, which inspired confidence; and his young friends felt that, with perfect safety, they could make him the depository of all their troubles, tell him their weaknesses, and seek his counsel,—of his sympathy they were secure. It is not, however, to be supposed, that the young in his congregation were alone the objects of his solicitude:—as in after life, he was always ready to forego his closest studies and most interesting pursuits, when the afflicted and the dying called for his comfort, or the perplexed needed his advice. To the death-bed, full as it is of interest and excitement, many will resort, who will not visit those to whom company is really a solace, when fretted by constant indisposition; but he was ready to cheer the gloomy sufferer, and even to amuse the emaci-

ated child wasting away under a slow disease, and to enliven her as if he had been her young play-fellow. He was felt to be every one's friend,* and his sacrifices to duty were not made grudgingly :—"God loveth the cheerful giver." No wonder that his congregation was devotedly attached to him; that his wishes were attended to as those of a faithful friend; and that his services were heard with an interest, which even their intrinsic value would not have excited.

Their love was heightened into respect, when they felt that his offices of kindness did not come from one who had nothing to hinder the natural dictates of a friendly disposition, but that, in his case, they interfered with pursuits by which he might gain profit and reputation; and, though he never affected that condescending manner which is inconsistent with true greatness of soul, those whom he obliged could not but remember the high estimation in which his attainments were held, and the station which was yielded to him without being claimed.

He did not seek for notoriety; and though, on one or

* The following incident was related by the Rev. G. Kenrick :—A lady, a relative of ours, brought up in high-church principles, once lost her eldest daughter, a sweet interesting child of about ten. She was all but frantic with mingled terror and grief. The Doctor, whom she knew chiefly by having had a son at his school, came at once to know particulars at the house, nine miles distant from Exeter, amidst wretched roads in those days; and without troubling her for any instructions, he rode through the neighbourhood, completing one direction, and returning to the house with intelligence, before he set out on another, and at length appeared at the end of the avenue with the child before him on horseback. This lady, to whom in her earlier days a Dissenting minister appeared a sort of Pariah (with the exception however of Dr. Price), ever after seemed not to know how sufficiently to express her gratitude and regard.

two occasions, when he considered that he could promote the great cause of Civil and Religious Liberty, he came unhesitatingly forward, he did not take the same part in public proceedings as seemed required of him in Bristol. The influence of his character and of his unobtrusive usefulness, was however silently working, and was of inestimable service to him when he was compelled to come forth from his retirement, as a controversialist. He was sometimes surprised at being applied to by persons in perplexity, who were strangers to him, in preference to those who were connected with them by intimacy or religious belief; but his habits of close attention, of patient investigation, and accurate examination, made his judgment much relied upon by those who had little personal intercourse with him; and many were the occasions during his whole life in which these habits of mind, united with his upright principle and warm and unwearied benevolence, enabled him to be of signal service to others. His attainments also were of a nature not frequently to be met with, at that period, in a provincial town; and were the more valuable from being united with a desire to make his literary stores and scientific knowledge available, for the gratuitous instruction of others.

His departure from Exeter was regretted by many with whom he had but little acquaintance; his removal to Bristol, whither we shall now follow him, if it did not promote, for a time at least, his earthly happiness, considerably extended his usefulness, by causing him to labour in a wider sphere.

CHAPTER V.

PERIOD FROM HIS SETTLEMENT AT BRISTOL TO HIS FIRST RETIREMENT FROM ILLNESS.

1817—1826.

In the summer of 1817, Dr. Carpenter removed to Bristol. That city was from henceforth the scene of his life-work, which ended only with his withdrawal from earthly labour by the hand of Providence.

His life in Exeter may be regarded as the preparation for his future career of usefulness. In that quiet old Cathedral city, with an excellent co-pastor every ready to afford to his young colleague full co-operation, with a sympathising congregation, and a few pupils, who almost formed part of his family, in the midst of the genial influences of nature awakened by the lovely scenery of South Devon,—he commenced his ministry, and entered on his married life. There he developed his various plans of congregational usefulness, and co-operated in various schemes of general social improvement;—there he was called on to enter on religious controversy in defence of

what seemed to him the truth;—there he engaged in politics, when religious liberty was to be defended. The results of his labours may still be shown in the congregation where he laboured; but in that city now few remain, after a lapse of nearly sixty years, to testify how he was beloved, and what an influence he diffused around him. His life-work was in Bristol, and still remains there.

The field on which he was about to labour was one beset with peculiar difficulties. Neither his own congregation nor the public were prepared for the practical and enlightened views which he desired to develop, and he had many obstacles to overcome, which, in addition to the mental and physical strain caused by his regular duties, eventually proved too much for him. We shall now trace his course in his new sphere.

On commencing his life in Bristol, Dr. Carpenter found it necessary to double the number of his pupils, in order to meet his increased expenses. For a minister of his position, his salary would now be considered small, about £250 per annum; and he had a young and increasing family, which would for many years entail heavy expense upon him; his generous and liberal nature made him desirous of giving pecuniary help to benevolent objects around him, and to shrink from no expenditure of his private means which he considered necessary for the promotion of important objects in which he was engaged. The additional burden which this increase of his school entailed was great; and though it left lasting good effects on those whom he educated, for his own sake it was greatly to be regretted.

Dr. Carpenter preached his introductory sermon, July

20th, 1817, from 2 Cor. iv., 5;—"For we preach not ourselves but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."

Soon after his settlement his respected predecessor, the Rev. Dr. Estlin, gently passed away, after conducting family worship, on the evening of Sunday, August 10th. He performed the service at the tomb, and his former colleague, Mr. Manning, preached the funeral sermon. These were subsequently printed. Dr. C.'s address contains passages of touching interest; many of which, spoken of his lost friend, are remarkably applicable to himself.

On the 7th of September, he preached "On the Religious Instruction of the Younger Part of a Christian Church;" from Psalm lxxviii., 4—7, in which he showed the immense importance of an early religious training, and pointed out the manner in which the minister could co-operate in its promotion with the seriously disposed parent. He wrote after it to a friend: "You will be pleased to hear that between 60 and 70 gave in their names [as catechumens], between the ages of seven and eighteen. There is a warm interest felt in the subject; and with the divine blessing I hope to be useful here."

In the letter of invitation from the Lewin's Mead congregation, it was said: "Our city has been designated, by an eminent writer, as the nursery and hot-bed of English fanaticism. . . . We have therefore felt the necessity that our future pastor should not only be sincerely and conscientiously attached to the religious opinions which we profess, but well prepared also to defend them."

He shortly therefore commenced a course of doctrinal

lectures, delivered on the Sunday evenings. To prepare the chapel for evening service it was resolved to light it with gas; and this novelty,—it was the first experiment of the kind in Bristol,—together with the stimulus occasioned by a local controversy, and curiosity with respect to doctrines which before this time had been but little the subject of discussion in this city, brought a very crowded attendance. "The congregation [he writes] seems full of spirits and active zeal."

During this course, Dr. C. delivered on the alternate Sunday afternoons, a series of lectures, principally designed for the young, "explanatory of the New Testament, and illustrative of the customs and manners, the political, civil, and religious circumstances, alluded to in that all-important volume." In the autumn of 1818, he used for the first time a spacious Lecture-room, which the congregation had built for his accommodation,—a gratifying proof of their warm co-operation in the objects he had at heart; the more so, when their parting gift (£1,000) to Dr. Estlin, and the expenses so recently incurred in his own removal, and the lighting of the chapel, were taken into account. In this room he gave his course of lectures to the young, and met some of his classes of catechumens; and hither was subsequently removed the Congregational Library, which consisted of books which had been given by various members of the Society, but which had almost fallen into disuse. Subscriptions were raised, donations were made, and a new interest in its welfare was inspired.

It was in this year that two illustrious Persians, who had been sent by their Crown-Prince to gain an acquaintance with European customs and inventions, visited Bristol,

and were introduced to Dr. C. He was always glad to converse with intelligent foreigners, not only to gain information with respect to their own country, but to learn their impressions of ours; and he was interested with the great surprise manifested by them at the deep and sincere mourning for the Princess Charlotte, expressed by profound silence, instead of by loud wailing. On seeing a negro receiving the same attention as other patients at the Infirmary, one of them exclaimed, "God will surely bless this nation, which makes no distinction of nation or colour, and where 'Charity is universal,'" alluding to the inscription over the entrance. They were incidentally the means of hastening the establishment of the Sunday-School, in connection with the congregation. In a sermon "On Mutual Encouragement in Christian Usefulness," (Acts xxviii., 15,) Dr. C. remarks :—

"When one of those distinguished Persians, whose visit, in 1818, we all remember with different degrees of interest, inquired into the institutions connected with our congregation, and its different plans of benevolence, he expressed great surprise that we had no Sunday-School, and was fearful that the religious denomination to which we belong, are deficient in our efforts in that direction. I was able to correct him in the last point. I could point out to him the congregations further north, having noble institutions of the kind,—some of long standing and extensive influence,—others less striking, but in their extent not less useful; and I was able to tell him that the congregation, with which I was previously connected, had taken the lead in establishing one, when even the Wesleyan Methodists were without one. I was able to tell him,—and I did tell him,—that various objects con-

tributing to the welfare of the congregation, and to the relief of others, were flourishing in it; and that very much was done by it which was honourable, and which was encouraging, and I ventured to express a belief that hereafter we should not be backward here. His repeated reply to every remark of the kind, was:—'Do have a Sunday-School. The Methodists, the Baptists, the Church, as well as Dissenters, have Sunday-Schools, in which they labour for the welfare of their poorer brethren. Do have a Sunday-School.'"

He once before related this anecdote in the course of a week-day service, which he conducted for the exposition of Scripture, designed principally for the poor; it worked so strongly on the mind of one of his hearers, that she at once drew up a plan, and, in conjunction with Miss M. Hughes, known to the religious world by her excellent Christian Tracts, commenced the Sunday-School, each bringing three children: the numbers by degrees increased, the younger members of the congregation enlisted themselves as teachers, and the institution gradually acquired permanency.

Meerza Jaafar Hewsainey (descendant of Ali) was the superior in station of the two; and he spent some time in studying military tactics, and especially engineering, under Dr. Gregory. He was a man of cultivated mind, and was able to enter into the spirit of our best poets, whose works he had perused. Dr. C. hoped that their mission to England might hasten the time, when those in "far distant climes shall worship the only true God, as disciples of a common Lord and Saviour;" and he received two interesting letters from Jaafar, full of strong personal attachment to him, and expressing vene-

ration and respect to Christ, though still regarding Mahomet as the "wise prophet, who illumined the true way of salvation after the corruption of the Gospel."

In February, 1819, Dr. C. succeeded in establishing a "Fellowship Fund," for the assistance of poorer congregations, &c. He preached in its behalf a sermon on The Christian Union of a Christian Church, which contains this characteristic passage:—

"Separated, then, as Unitarian professors are, from religious fellowship with the prevalent denominations of Christians, ought they not to cherish fellowship among each other? Is Unitarianism so frigid a system, that the genial spirit of the Gospel must lose in it all its warmth and energy! If so, it is not Christianity! We may learn much from those who have less light; and for myself, I care not *where* I see what is good,—if I can, I desire to imitate it. It is nothing to me if the good example be set by the Wesleyan, the Calvinist, the Moravian, the Evangelical or the Orthodox Churchman. If the Unitarian is not above the prejudice of names, he at least ought not to wonder that his opponents are not. . . . . If plans, having in view to strengthen one another's hands, and warm each other's hearts, sometimes appear to cooler calculators (perhaps themselves too much biassed by the wisdom of this world), to be in a great measure the offspring of enthusiasm, let them, on their part, produce one thing great and good which has ever been achieved without enthusiasm somewhere: let them remember too, that there is an enthusiasm which the understanding cherishes and approves, as well as that which is the wildfire of the feelings and the imagination; and instead of chilling it with their excessive caution, let

them, partaking a little of its generous glow, aid it with the direction of their soberer judgment."

The sermon produced a good effect; nearly 150 names were given in, and annual subscriptions to the amount of £90. Dr. C. aimed to make the meetings of the Society interesting to those who attended them by reading communications from his different correspondents, relative to the progress of Unitarian sentiments.

Early in the year 1820, he published his "Reply to Magee,"* a work which he had contemplated in 1814; but which the little leisure which more pressing calls allowed him had prevented him from prosecuting as he wished. The task was wearisome; for the detection of misrepresentation and falsehood was anything but soothing to his spirit, and nothing but a strong feeling of duty prevented him from abandoning the object. This book was of course bitterly assailed by the organs of the party whom he exposed; but honourable testimony was borne to its candour by many who widely differed from him in opinion. The learned and Rev. Dr. J. Pye Smith ("Scripture Testimony to the Messiah," vol. ii., part ii., p. 755), says, "My previous impressions of his amiable and upright character have been strengthened by the perusal of his work. His candour, integrity, and good

* "An examination of the Charges made against Unitarians and Unitarianism, and the Improved Version, by the Right Rev. Dr. Magee, Bishop of Raphoe [afterwards Archbishop of Dublin], in his "Discourses and Dissertations on Atonement and Sacrifice:" with some strictures on the statements of the Bishop of St. David's, Dr. Hale, Dean Graves, Dr. Nares, Dr. Pye Smith, and Mr. Rennel, &c.; and on the system pursued by some recent Editors of the Greek Testament." 8vo. pp. 500.

temper, besides his intellectual ability, give to his writings an immense advantage over the imbecile arrogance, the rash crudities, and the still more dishonourable artifices of some persons on whom he has felt himself called to animadvert." A similar opinion was expressed in the "Eclectic Review."

The "Reply" was reviewed in five successive numbers of the "Monthly Repository," and has generally been regarded by the Unitarian public as an able and satisfactory work. "Dr. Carpenter displays," [says the Reviewer], "throughout the volume, a manly preference of truth to every personal and party consideration, and a truly Christian indignation at the appearance of fraud and calumny, united with a candid judgment of the character of his fellow-christians, and a spirit of evangelical piety. No writer ever kept faith with his reader more punctually. In matters of fact he is scrupulous in stating his authorities, and for every charge he produces abundant evidence. Yet, the detail into which he is thus led, rarely, if at all, appears tedious; and in the chapters that, from their titles, would seem of necessity somewhat heavy, the reader is relieved and delighted by passages of great spirit, and sometimes of exquisite beauty. In Dr. Carpenter's pages we are frequently reminded of Dr. Priestley: there are in both the same simplicity of language, the same unreservedness in the expression of personal feelings, the same indifference to any other end than the promotion of Christian truth, and the same fervent and glowing expectations, founded on the same scriptural basis, of the final ascendancy of 'religion pure and undefiled.'"—1821, vol. xvi., p. 110.

The preparation of the work was tedious and laborious;

it consumed the hours that he might have devoted to more congenial pursuits—that were frequently snatched from requisite repose; but he was not without his consolations and rewards in the prosecution of it. The following extract probably refers to a period when he was engaged in its composition:—

"Dec. 27, 1818.

"I think, till this morning, I have been at work from about half-past six since Monday; and I find my new study [some alterations had been made in domestic arrangements], especially now the weather is a little warmer, remarkably comfortable. Its quiet is very refreshing; and my thoughts are, I think, got a good deal into train. I have experienced there some exalting and interesting feelings, in the contemplation of the adorable excellencies, and providence, and government of God; and in the hope that my mind is more directed to Him, and more capable of realising the duty of living in communion with Him; though vastly less in the express engagement of stated prayer than I should rejoice to be: I mean, should rejoice if my habits of thought and disposition led me to be. I have, in connection with my engagements, a feeling which elevates yet depresses. I sometimes think it is a work beyond my powers, and fear the inability to do it justice; and, at other times, thankful at having such work before me, with the hope that it may contribute to the great objects of christian truth."

We have referred to the proposed second part of this work: it was to have been an "Inquiry into the Scripture Doctrine of Redemption." He wrote: "I have made considerable preparation for it, and two or three months of tolerable leisure would enable me to complete it for

publication; but of this I have no prospect." His shorthand notes, comprising an abstract of the works he had studied, exhibit a great amount of theological research. The results were presented in a popular form, in a course of lectures delivered in Lewin's Mead 1823, and in additional lectures in 1831. In 1836 he began to prepare them for the press; but other more pressing duties intervened. These lectures were subsequently edited by his youngest son, Dr. Philip Pearsall Carpenter.*

In the April following the publication of his book, he suffered from an illness which obliged him for three months to forego his pulpit duties. About this time, Mr. Wilson, who had been his fellow-student at Glasgow, was appointed to the Professorship of Moral Philosophy in the University of Edinburgh; and, having but a very short time in which to prepare a course of lectures, he wrote to Dr. C. to know whether he could furnish him with any plan, or recommend him to such books as might be useful in his labours; to this letter he sent a full reply (Aug. 2nd), from which we make some extracts:—

"Ask our good friend Blair, my dear Sir, if I have forgotten you, or even your name. *He* cannot have a more distinct recollection than I have of your lively intelligent face, when we were gown students together. In the rough sketch in 'Peter's Letters,' I recognised something of it; and I was pleased with his advice to you (if I recollect right), to devote yourself to some important object, and aim at the eminence which you have within your grasp. You cannot well have a nobler

* Lectures on the Scripture Doctrine of the Atonement, and of Reconciliation, through our Lord and Saviour Jesus Christ, by the late Rev. Lant Carpenter, LL.D. 1843. 12mo., pp. 248.

one than that before you; and I almost envy you the engagement. It is full of honour and usefulness, as well as of hard labour and close thought.

"Most gladly should I aid, if I could, in smoothing the first great difficulties; but my modes of investigation would not yet suit the latitude of Scotland. Still I would offer you suggestions; but, in addition to the constant engagement of my time, I am in all the bewilderment following a tedious illness, absence from home, the removal of my library, and the presence of workmen of various descriptions.

"Well knowing what it is to work 'from hand to mouth,' allow me to suggest to you to lay down a tolerable plan, apportioning the time to be devoted to each part as well as you can; but not shackling yourself by *saying* much about it *in advance*, so that you may be able to leave it with comfort if you find it necessary. Having done this, I hope the fascinating society of Edinburgh will not prevent you from preparing at least two or three weeks' lectures in advance; and then, I should think (by still maintaining during the session the character of the 'Hermit in Edinburgh'), you may keep ahead of your class duty, and lay a good foundation for future courses.

"I have found it very convenient in such cases, after laying down my plan, to enter the leading heads in a book, and under them to make references to hints and observations occurring in, or from, books which I examine for some other purpose more immediately before me. This enables me to confine my attention to what at the time required it, without losing useful hints or references.

"I know you will think in reading all this, 'But it is the *plan* I want.' This you must frame for yourself; and

however imperfect you may consider it, and however much you may alter it when you come to detail, you will work easier upon your own, than upon any suggested by the mind of another. Were I myself to deliver lectures on the general nature of yours, I suppose I should be much guided by what I have already written. In *one* part of 'Rees's Cyclopædia,' which may, I believe, be had separately (viz., that containing PHILOSOPHY), you will find the articles I drew up on *Mental* and *Moral Philosophy*. At the end of *Mental Philosophy* is a scheme or outline of the article, which may furnish you with some suggestions. And to some parts of the article, I would solicit, as you proceed, your consideration, if it be not absolute heresy to controvert anything of Mr. Stewart's or Dr. Reid's. In *Moral Philosophy* there are some parts (especially in Div. i., iii., and iv.) to which I would also solicit your attention. The 2nd part is principally, and avowedly, derived from Hartley. I think the chapters on Mental and Moral Philosophy in 'Systematic Education,' though much derived from my articles in the Cyclopædia, may suggest some hints; and still more the articles in 'Rees' on INTELLECTUAL and MORAL EDUCATION (about to be published separately, and under the title of 'Carpenter's Principles of Education'*). . . . Allow me to press upon you the obvious thought, that while your new office affords a fine field for the exercise of eloquence and the manifestation of intellectual ability, its main value rests

* This work was dedicated to Professors Young, Jardine, and Mylne, of Glasgow. Though it has only gone through one edition, Dr. C. had the satisfaction of finding that, where it was read, it was valued; and that it was instrumental in the spread of important principles. We have alluded to the articles on Education, p. 64.

on the opportunity it affords of communicating sound knowledge, exciting a love of inquiry and investigation, and giving a right direction to them. From you many will derive all their knowledge (at least, the rudiments of all,) on subjects the most important to moral welfare of any not directly taught by religion. You have a noble object before you; and I hope you will be enabled to pursue it with honour to yourself and usefulness to others.

"I need scarcely add, that if any of my writings prove of any service to you, I shall be gratified by your free use of them. I have nothing besides what is published, or in my head. I am not solicitous respecting several positions on which I differ from others; but I do wish to see the principles respecting the disinterestedness of the affections (as the last stage of their progress), their gradual refinement, the composition of ideas, the nature of conscience, the source of moral obligation, and the best criterion of virtue, extended; and shall indeed rejoice if you should view them as I do, or even if you fully bring them forward to your hearers. They are of vast moment in the moral culture of the affections, and even of the understanding. I hope you will not think me trifling with you, if I solicit your consideration of them as stated in 'Systematic Education.' They too seldom come under the cognizance of the Scottish Philosopher."

In the spring of the following year, he delivered to a large audience, principally composed of the younger members of his congregation, the lectures which he had written for his catechumens at Exeter, on the "Structure and Functions of the Human Frame." The following extract from a letter to a friend relates to them:—

"I find my mind less at home on the subject than when I had more recently composed them; and they occupy more time in preparation, and give me more work altogether, than I had at all calculated. I wish, too, to make them as useful as I can to my pupils. They are all at work now, buzzing around me, preparing for an examination (according to their progress) on the bones of the Head and Trunk. However, I have always the comfort (as far as I can accomplish these things) that they are useful; and, if I had more time for them, they would be quite a refreshment to my mind, by calling it off from sources of solicitude and distress,—little, at present, for our own selves—and changing the current from controversy, which had had my mind's chief attention so long. . . . I am certainly better, though not without memorials of weakness, and inability to do all my heart prompts."

His deep interest in the College at York, for the training of young men for the Ministry, (of which he was subsequently appointed Deputy Visitor, and afterwards one of the Vice-Presidents), led him at length to accede to the repeated invitations of his friends, to attend the Annual Examination. He was the more anxious to go, from the desire of seeing his old and respected correspondent, Mrs. Cappe (p. 27), upon whom the infirmities of age were making quick advance. In the Memoir of this lady, written by herself, she mentions his stay with her, in a letter addressed to Dr. Channing, part of which may be interesting in this connection:—

"York, July 26th, 1821.

"It was Dr. C.'s first visit, and therefore more peculiarly interesting to myself, as it did not seem likely,

at my very advanced age, that an occasional correspondence of more than nineteen years, and the consequent high esteem of his excellent character, should ever be further strengthened by personal intercourse. Like yourself, Mr. Tuckerman, Dr. Harris, Mr. Wellbeloved, and many others, every moment of his time is occupied by investigations the most important, by the care of a numerous family (for he has six children), and by the necessity of taking pupils; for the riches of a splendid establishment do not shower down upon Dissenting Ministers; and his health too is very delicate. In conversation he is singularly animated and pleasing, and his tones of voice, whether in conversing, in preaching, or in prayer, harmonize perfectly with a truly enlightened Christian spirit, love to God, and good-will towards men. He was here nearly a week, and was so good as to gratify myself and my daughters by making this house his home; but we could not see so much of him as we should have wished, as he was occupied many hours every day in listening to the examination of the students by the tutors, which he considered as quite first-rate." She had just received Dr. Channing's Sermon, on the Evidences, and adds, "Dr. Carpenter read it with delight instead of taking his breakfast, for he had hardly time for both:—'Aye,' said he, 'this will do, this will do, indeed.'"*

The letter was not finished. On the same evening, after conversing cheerfully with her daughters, and conducting the family devotions, she retired to that bed from which she never rose; the same night tranquilly falling asleep in Jesus. A few weeks after he had seen her for

* Mrs. Cappe's Memoirs, 1st Edition, pp. 461—463.

the first and last time, Dr C. heard of her decease, to which he refers as follows :—

"August 3rd, 1821.

"I have kept on writing, because I do not know how to begin the new subject which is so much at my heart. I yesterday morning received a letter from York, which conveys the affecting intelligence that our venerable friend has had a sudden and painless dismissal. My heart has been very full. The circumstances are communicated by Mr. Turner, and I will copy what time will permit. I showed my dear girl yesterday morning the books which Mrs. Cappe sent her, and desired her to copy the inscription, in order that she might write to her under your direction, to thank her for them.* Within two or three hours I received the letter. How thankful am I that I had the privilege of seeing her, and letting her feel how much I valued her, before she was called from life."

In this summer the unhappy Queen Caroline died; and he writes: "no general mourning is ordered, nor I suppose will it be; but after the marked indignities which have been offered, I am not disposed to hang back in marks of decent respect." On the ensuing Sunday, August 19th, he says :—

"I feel fatigued with the duties of the day; but I humbly hope that it has not been spent in vain. I suppose some expected that I should enter upon the death of the Queen; but I could not do it. She has been persecuted and injured, and I believe she died of a broken heart; but that sad carelessness of character

* Mrs. Cappe had sent the numbers published of Mr. Wellbeloved's Bible, as a present to his eldest daughter.

which led her to the appearances, if not to the realities of evil, has been so distinctly followed by its natural punishment (though, as far as——is concerned, vindictive and excessive), that one scarcely knows what to attribute exclusively to the malice of her enemies. And it is a subject, too, which is viewed in such different aspects by different members of our congregation, and one on which I could say nothing to do good, without saying too much, that I thought it best to let the matter rest with what Mr. Rowe had said last Sunday on the instability of earthly good."

In the course of this year, it became known that the Rev. S. C. Fripp, B.A., a member of an influential family in Bristol, had abandoned the doctrine of the Trinity, and had joined the Unitarians. In the Preface to a Discourse which was subsequently printed, he states that

"So long as four years ago, a considerable impression was made on his mind, by the perusal of Dr. Carpenter's Letter to the Editor of the *Bristol Mirror* written in reference to another letter of a most interesting nature, the production of an excellent person, who, not long before, had relinquished the doctrines of Unitarianism. From the perusal of that letter, the Writer of these lines arose with a persuasion, that a 'Socinian' *might* be a good man, though his doctrines were decidedly erroneous; and this persuasion was strengthened, and some doubts as to the purity of the Orthodox system of Theology arose in his mind, upon comparing the general spirit of an able and eloquent defence (just then published) of the Calvinistic Doctrines, by the Rev. E. Vaughan, with the spirit of Dr. C.'s Letter."

During the progress of his inquiries, Mr. Fripp declined

making application for a living in the city; in which, from his connections, he would probably have been successful; and ultimately professed openly his accordance with the doctrines of Unitarianism. At the request of the ministers of Lewin's Mead, he took one of a course of Lectures, which they were then delivering; and, before a densely crowded audience of more than 1,600 persons, preached the discourse which was subsequently printed. It was listened to with respectful attention, and among his auditors were several clergymen. Dr. C. took the introductory part of the service; and several hundred of his "Unitarian's Appeal" were distributed, to enable strangers who were present to entertain more correct views than they had previously held of the sect every where spoken against.

Though firmly convinced of the truth of his own views, Dr. C. was too well acquainted with human nature to suppose that all conscientious inquiry would invariably lead to the same result; and whilst he fully believed that discussion must eventually elicit truth, he thought that some might be misled by it into error.

While, however, he felt called on to enter into controversy, he wrote to a correspondent who asked an explanation of his advice to make Christian principle and practice the first object of his ministerial exertions, and Unitarian belief the second since he regarded Unitarianism and Christianity as identical: "The all-important object of the Gospel is to produce holiness of heart, and consequent holiness in life,—in other words to lead men to deny ungodliness and worldly lusts, and to live a sober, righteous, and godly life. I believe this to be genuine Unitarian principle

and practice, — but since such principle and practice exist so abundantly among many by whom Unitarian *belief* is regarded as dangerous error, and many who have attained Unitarian belief show little or nothing of it, I spoke of the former under the more generic name of *Christian* principle and practice. I cannot deny the high title of Christian to any man who shows by his obedience of life, and by his Christian spirit, that the conviction of the divine authority of Christ has become a vital practical principle within him, even though he believes his Lord to be truly God,—nor can I allow the title (in any other sense than *profession*) to him who believes that the Father is the Only True God, while he manifests in heart and life nothing of Christian principle and practice. . . . I set out with practical preaching, and gradually became more controversial. You set out with controversial: and if you become more practical, you will reach the mean by which I desire to possess myself, and which one day you may regard as the true one, making Unitarian *belief* subordinate to Christian *principle* and practice."

At the close of the year 1822, the Bristol Literary and Philosophical Institution, the foundation of which was laid in 1820, and which had been projected in the year 1809, was so far completed, that the Building Committee thought it desirable to convene a General Meeting, at which a Provisional Committee was appointed to carry into effect the purposes for which it was erected. Dr. Carpenter always took a deep interest in everything which tended to diffuse knowledge, and to cultivate the more refined tastes of our nature; this he manifested from his boyhood, and it displayed itself in the plans he formed at

Liverpool and Exeter. Although his present avocations seemed too numerous for him, he did not think it right to neglect this new opportunity of extended usefulness; and he willingly devoted his time and energies to aid those who had long had this object at heart. The Provisional Committee contained many who were eminent in the city for scientific and literary acquirements, and for public spirit; and among them are found names of more than one local celebrity: Dr. Pritchard, F.R.S.; H. T. De La Beche, F.R.S., F.G.S.; the Dean of Bristol, Dr. Beeke; and the Rev. W. D. Coneybeare, F.R.S. (afterwards Dean of Llandaff), who (May, 1841) bore the following testimony to Dr. C.'s labours:—

"I have great pleasure in recording in a more public and permanent form, what I have often stated in private conversation, as to my sense of the high value of the assistance which your late estimable parent afforded, in bringing the Philosophical Institution of Bristol to that state of efficiency which, from the beginning, gave it a high rank among similar provincial establishments. He was a leading member of the original Committee which first organised its general constitution, and of the most important sub-committees appointed for the regulation of its particular departments,—such as the provision of Lectures, the Museum, and the attached Philosophical Society. At that period we had few materials from the experience of other like institutions to guide us, and often found ourselves embarrassed as to the best mode of adjusting many of our arrangements. . . . The whole Committee was animated with a spirit of zeal and active co-operation, which rendered it delightful to be a member of it. I particularly noticed in your father a

happy tact in seizing (after the lengthy discussions which occasionally arose) that course which would most easily smooth away difficulties which had been suggested, and give the readiest execution to what appeared to be sanctioned by the prevailing sentiment. This talent rendered him decidedly one of our most efficient members, and he might well have claimed to stand forward as the principal instrument in bringing the labours of our Committee to a successful termination; but I was always particularly struck by the unselfish and unobtrusive spirit in which he was always glad to keep himself in the back ground, and to assign to others the credit more justly due to his own exertions. I especially felt this in my own case: accidental circumstances had given me an influential position in that Committee, especially my being known as the intimate friend of that much-loved individual, Dr. Beeke, then Dean of Bristol, to whose energy, combined with that of J. S. Harford, Esq., the Institution principally owed its first foundation; and the kindness of my friends often ascribed to my management favourable results, towards effecting which I had done little more than follow your father's suggestion; yet, in place of feeling any natural jealousy, he was always himself the first to promote my influence, because he thought it likely to be usefully exercised. He always appeared to me, in perfect simplicity of spirit, animated by the single desire of advancing the beneficial objects of our design, and quite ready to resign all management and influence into the hands of those whose position gave them the greatest facilities for carrying these objects into effect: the good of the Institution, and not his own reputation, was the end at which he aimed."

He met with the reward which he most desired: the Institution took a rank second to none out of the metropolis. Those who had hitherto been restrained from intercourse, by ignorance or prejudice, were brought to unite in one common object; and the light to which they were directing their steps beamed upon them in their way, putting to flight the phantoms which had alarmed them, and showing them that their fellow-labourers were men also as themselves.

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operation, you will unremittingly promote the progress of measures which tend to the ultimate Abolition of Slavery in all colonies dependent on this land of Freedom, and which, as essential to this final object, will produce a continual amelioration in the temporal condition of the Slave Population, and the effectual diffusion among them of the elevating and enlightening influence of the Gospel, so that they may be prepared for the duties, as well as for the rights, of Freemen."

On the outside of his printed copy he has written :—

"The Petition for the Amelioration of the condition of the Negro Slaves, with the previous copies [five in number], which I preserve, to show my children how much must often be done before-hand to accomplish things which appear very easy."

He had the greatest difficulty in so framing the petition, that it might be acceptable to all the friends of humanity :—comprising both the timid and the bold ; those who were fearful of offending the Planters, and yet were desirous that the hateful yoke should be removed, and those who mistrusted all offers of amelioration, and were anxious for speedy emancipation with no compensation to the slaveholder. In great measure he succeeded ; it met with considerable attention, and was the subject of much comment in the House.

On the 19th of December, 1824, the chapel in York-Street, St. James's-Square,* was opened for Unitarian worship, and Dr. C. preached on the occasion, at the request of Mr. Agar, a munificent supporter of the cause.

* This chapel, at which the Rev. Stopford Brooke now preaches, was hired by the Unitarians ; after a time they received notice to quit, and built the chapel in Little Portland-Street.

There was a crowded attendance, including persons of distinction. His morning sermon was: "Earnest search after Truth, and fearless Avowal of it with Candour." Of his evening sermon he says, "it has no merit as a composition, except as a plain statement of our views." This he consented to print, and it has since been much disseminated as a tract:—"The Essential Doctrines of Christian Unitarianism." The first part of this sermon is to be found in the accompanying volume of sermons.

During the past year he had made great efforts on behalf of the Sunday Schools. We have already mentioned their commencement (in 1821). The children were at first taught by ladies only, and Dr. C. gave up to their temporary use the Lecture-room, which had been built for him. In about two years, it was found expedient to separate the boys and girls; and several young men of the congregation giving their services, the boys were taught in one of the galleries of the chapel. These schools were supported by the zeal of a few; they were, however, viewed with mistrust by some of the older members of the congregation, who were afraid lest the new object should interfere with the prosperity of the Charity Schools, which had long reflected honour on the Society. No efforts therefore were made for their accommodation. At the request of their promoters, a Congregational meeting was held (July, 1824), to consider the plans which seemed needful for their success. Dr. C. earnestly pleaded their cause from the pulpit. He showed how desirable it was, that the Christian labourer should be free from those chilling obstacles which sometimes sink into the heart, and check those efforts that might otherwise turn to a full account, and how much

strengthening comfort and encouragement may be derived from proofs of sympathy and co-operation. The education of the poor, he regarded as "among the surest means of doing good, according to the best desires of Christian benevolence. In this great object it was my earnest desire never to be found wanting, or to see those wanting whom I value, respect, and love." Many however, whom he valued and respected, including his colleague and influential friends, differed from him in opinion. Some, while they lamented the decay which had been stealing over the Congregation, and were anxious for its renovation, were at the same time unprepared for the measures which he deemed it right to adopt, and distrusted the expediency of the rapid succession of those institutions which he deemed salutary,—if not necessary for the vitality of the body. Some were fearful of overtaxing the Society, which within the few previous years had been making unusual efforts. His motives were not always understood; and that was called precipitancy and love of change, which would have deserved the name, if he had not had abundant reasons for his course.

The matter seemed laid, for a time at least, at rest; when the teachers of the boys' school, finding it extremely inconvenient to continue the plan of instructing their classes in the chapel, resolved to tender their resignations, and to rent a room in the neighbourhood. This seemed an incentive to renewed exertions. The consent of the congregation was obtained; and, by the efforts of the warm friends of the cause, among whom may be especially mentioned Miss Morgan, the energetic and enlightened originator of many useful institutions, subscriptions to the amount of nearly £700 were raised

(many in narrow circumstances, from whom nothing had been expected, showing their earnest zeal by contributing); and this sum, with the loan of £300 from the congregation, was adequate for the erection of the present spacious and commodious buildings.

Dr. C. showed his active zeal by attending the numerous Committees, entering into all the various details, and applying his mind to meet each rising difficulty; and by his own handsome donation, proved that he did not inculcate a liberality that he was unwilling himself to exercise. He thus writes to a friend on the subject:—

"May 30th, 1825.

"I have mentioned a large amount as raised for our School Buildings. This far exceeds our first plan, or rather that which I proposed to our Committee, and which was declined, about two years ago, on the ground that no application could well be made to the congregation. My plan was a humble one,—merely for the accommodation of the Sunday-Schools, and would not have amounted to more than from £160 to £200. The measure has been carried through by perseverance, against the judgment of some valuable members of the congregation; but I am inclined to believe that all the uncomfortable feeling which existed about it will subside; and the result, as far as I can judge, must be good. . . . I have endeavoured to avoid sources of irritation; but it was become requisite to pursue the object decidedly, or to relinquish at least one of the schools, and —what was worse—discourage the active efforts of the young, and cause great discontent and party feeling among a considerable part of the congregation."

We have gone into these details, because it is desirable to show that the course of the most beloved minister does not always run smooth; and they afford a gratifying proof, that good may spring out of apparent evil, and that the stream of usefulness is often widened by those obstacles which, for a time, check its current.

Faithful perseverance ensured ultimate success; in which he, and those who for a time had differed from him, rejoiced together; but his health for a time materially suffered. He had such a deep sense of the importance of the object, and the evils that would result from its frustration, that he was more tried by the obstacles he had to contend with than a more indifferent person would have been. From the increase in the number of his pupils, and other calls on his exertions, he had less comfort and mental repose than he had enjoyed in Exeter; and felt, perhaps with too much acuteness, the pain he had to inflict, or to endure.

About this time, a great interest was excited in the labours of Rammohun Roy in India, and in the mission of the Rev. W. Adam at Calcutta; Dr. C. wrote (May 26, 1825), "In the 'Monthly Repository' of the last three months [vol. xx., pp. 103, 174, 230], you will have seen my thoughts about the East Indian prospects for Unitarianism, in the 'Occasional Notices of American publications.' We have been making some efforts for the cause, and have raised for the chapel and Mr. Adam, with the aid of the Fellowship Fund, about £70, and upwards of £25 annually." Dr. Ware, on behalf of the American Unitarians, had been making inquiries of Rammohun Roy as to the prospects of pure Christianity in India.

The summer vacation failed to renovate his health. "I have experienced," he writes to a bereaved friend (July 23, 1825), "more than usual the effects of fatigue and over-excitement; . . . and I become more easily wearied and incapacitated for exertion. Nothing supports me more in such feelings than remembering that it is a part of my discipline; and such sentiments as are beautifully expressed at the beginning of the fourth book of 'Wordsworth's Excursion,' which Miss F. perhaps can read to you. Such views I am persuaded are yours also; may they be effectual to support and cheer you in the remainder of life's journey! There is a state where darkness and weariness will be known no more. Tell your sister J., who now so peculiarly sympathises in your feelings, that I desire to include her in particular, but all of your circle, in the supplication that our Heavenly Father may grant you His gracious consolation and strengthening aid."

The extreme heat of the summer, acting on an exhausted frame, brought on dyspepsia, a complaint difficult of cure, which considerably increased that depression of spirits which he always felt, when unable to accomplish that which he believed it his duty to do; and this was attended with great weakness of voice, and loss of strength. Though cast down, however, he was not forsaken. "I know [he says] it will be your desire that this cup may pass away, or that it may be spiritually healthful to myself and my family." His wife, who was tending him with watchful solicitude, writes: "Dr. C. always feels too much for others; in the present case he feels too much for me. I feel convinced that his mind needs the rest of a long continued period of powerlessness,

and that in the end it will be beneficial to him. I do not expect any great degree of recovery at present, and I believe I am willing to wait,—and that I can without painfully anxious feeling wait—the good time of Him who doeth all things well."

The following beautiful letter to his children, on which he had written, "To be opened and read,—Still expresses the desires of my heart, 15th Jan., 1830," which, as it was not perused till after his death, has all the affecting interest of a farewell exhortation, was composed at this period, when he saw no issue to the continued indisposition, which was paralyzing his exertions in behalf of a family then too young to provide for themselves:—

"Great George-Street, 21st Aug., 1825.

"Lord's-Day Morning.

"My Beloved Children,

"The state of my health, with other considerations, renders me apprehensive that evils are impending over us, of a serious and embarrassing nature. As I may not have the power in other ways, I avail myself of this hour of quiet, after committing you and your invaluable mother to the divine protection, to solicit from you a careful and submissive attention to what she and our friends may advise as best to be done. Seek the blessing of God by faithful constant prayer,—and live in His fear and as in His sight, and with a certainty that for every thing we must give an account. And by a close regard to your duties as the disciples of Christ, aim to secure the favour of our Heavenly Father, and His mercy to pardon, and grace to help.

"I hope that adversity will bind you more and more

to one another, correcting your self-seeking, and promoting real solicitude to do your duty to one another, and, with filial respect and love, to your mother. Your hopes and prospects *must* be greatly lowered; and I entreat you with the affection of a father, conscious of his own great errors, to humble yourselves, with submission and firmness, to whatever changes may be necessary for you. Rely not on your own judgments; but gratefully and respectfully receive the direction of wisdom and experience.

"Let nothing ever tempt you from uprightness and duty.

"To my dear sons I say, in particular, early learn to submit your passions to the restraints of prudence and religion; and let no inducement of wrong disposition or example, prevail on you to leave the ways of purity and sobriety. The eye of God is ever upon you.

"Whenever this comes into your hands, regard it as the last advice of a father, who loves you most affectionately, and desires to preserve you from evil.

"May God, of His great mercy, so conduct your steps, that you may finally be received by our Saviour as his true disciples! Farewell, my beloved children!

"Your affectionate Father,

"LANT CARPENTER."

Dr. Carpenter was induced to take some months of entire change, which somewhat restored him. He writes (November 21st): "As to myself, I am, thank God, greatly better. Still too easily influenced by outward circumstances, but in some respects better than I have been for years. I have now to restrain my appetite, and find my digestion better, and I feel more pleasure in

bodily activity. The painful—very painful—state of mind, in which I was for months, is passing, or rather has passed, away; and, as far as I can judge, my health and strength of body are greatly increased, since I returned from Ireland. I hope, as far as exertion is concerned, I have learnt wisdom by experience; and I willingly hope too that this trial—the heaviest I have yet experienced (not, however, respecting myself alone, or it would not have been half so great)—has been sanctified, and will be still more so in its effects, to myself and to my family. God grant that the hope may be realized!"

Towards the end of the year, he was much interested in the case of a poor Irish woman, whom he found in a state of starvation on Brandon Hill, near his residence. He exerted himself to procure her relief, and inquired into her history; and, when she was sufficiently recovered to be sent back to her native country, he gave her a Testament, as he records in the following memorandum:

"Tuesday, Dec. 27th, 6 A.M.

"I have this morning prepared a copy of the New Testament, and shall select also some tracts, for Peggy Corbett, whom God hath made me the instrument of preserving from loss of life, by want and cold. May it, O God, be for the life of her soul; and may we meet together in a better world!

"I have written in the N. T. (on the cover) as follows:—'This sacred volume (with some other books) is given to Peggy Corbett, by the Rev. Dr. Carpenter, of Bristol, as a memorial of her preservation, Thursday, 15th Dec., 1825.' On the next page:—'Read, or get some one to read, all that shows you what you must do to escape the wrath to come; how you may serve and please God your

Heavenly Father and Preserver; how you may be like Christ your Lord and Saviour. Read with seriousness, with humble earnest prayer, and with reflection and self-application. Read or hear daily. And faithfully endeavour to work out your own salvation; doing your duty as in the sight of God, and one day to be judged; shunning all sin, and, as much as you can, the company of sinners; and striving to be in heart what God requires, and God will work in you, to aid and bless you. I trust He hath preserved you for good, and that we shall meet again in a better world.'—'LANT CARPENTER.'

"On the cover:—'Read often, among things which you find do you good, the following passages:'"

Here he subjoins a list of those chapters, which he thought would be most instructive to her.

The new year, 1826, was marked by trials, greater even than those by which his spirit had been hitherto sorely chastened. His mind at the commencement of it enjoyed for a time its cheerful, healthful vigour; and the following extract from his private papers, shows that he entered upon it with deep feelings of gratitude to God for past mercies; and with that humble and gentle spirit which becomes a Christian, who knows his need of grace to forgive, as well as of grace to help, and who has learnt of his Saviour to watch and pray lest he enter into temptation. With him the spirit was always willing, sometimes too willing for the weakness of the flesh:—

"Jan. 1st, 1826.

"I awoke this morning about one, with a feeling of great thankfulness that I was entering on a new year, with so many sources of comfort, usefulness, and spiritual improvement.

"Pardon, O my God, the transgressions and neglects of the year. Enable me to improve its discipline, and grant that the present year may witness to greater devotedness of heart to Thee; and more persevering, earnest, and yet calm endeavours to acquire more and more of the meekness, humility, and gentleness of my beloved Saviour. Opening the year with peaceful hope (for which I feel deeply thankful, and bless God for the Gospel which speaks peace to the broken and contrite heart), oh, may no day witness any scene to cloud its beamings, and may it find me, as it passes along, more self-governed, more forbearing, more considerate of the rights and feelings of others, more spiritually-minded, and more constant and uniform in walking with God.

"And for my beloved wife and children, for my parents, my brothers and sisters, and my other relations, for my valued friends and benefactors, for the objects of affectionate solicitude, for those to whom I am bound by every tie of duty, and for whom I have, I trust, a willing disposition to labour as is best (the members of the congregation, and the youth intrusted to me, the children of the schools, and all whom, consistently with other claims, I can benefit by exertions and instructions), for my colleague in the ministry, and for those who aid me as an instructor of youth, for my brethren in labours of love to spread the truth and duties of the Gospel, whether in the Eastern or the Western continent, together with those who are as the rays of the morning in the East, for those whom I have been enabled to aid in adversity or danger, and for those too who view me with hostile feelings (may their hearts be changed, if these are wrong, and may I learn wisdom from the opinions they have entertained of me),—I humbly and earnestly pray, O my

Heavenly Father, the Father of Spirits, without whom there is nothing, and who hast the hearts of men and all their goings in Thy disposal, that Thou wouldest give them all blessings, such as my soul desires for them, respectively; and make me more wisely and simply desirous to do them good, as I have opportunity, and with a more single aim to glorify Thee in all things through Christ Jesus.

"My heart has earnest desires for the promotion of Christian truth, the knowledge of the only True God and of Jesus Christ whom He has sent—for the diffusion of knowledge as the means of human improvement and general progress,—for the possession of the full rights of citizens by those classes who are now deprived of them, but especially the Roman Catholics,—for the possession of the rights of men, by those whom our nation still holds in the moral degradation of slavery,—for the improvement of our legislation, but especially of the penal code as it respects the punishment by death, and the welfare of all means to cultivate moral and religious habits among the community at large, and to promote their happiness. In connection with all these I pray,—Hallowed, O Father, be Thy name, Thy Kingdom come, Thy will be done!"

On the same morning, and in the same spirit, he thus writes to a friend:—

"May the best of blessings rest on you, and all connected with you, my esteemed and dear Friend; and may this be a year of blessedness to you all.

"The year opens on us without any domestic tie broken or suspended; and with clouds removed, and comfort restored. 'Return to thy rest, O my soul, for the Lord hath dealt bountifully with thee.' I have myself been far more impressed than I ever used to be

with this 116th Psalm. May our offering be 'thanks-living as well as thanks-giving;' the latter we have united in *all* together at the family altar, and in the House of Prayer."

On this day (Jan. 1st, 1826), the Sunday-Schools met for the first time in the new building; and, in the afternoon, he gave them his usual quarterly address. It was a source of high gratification to him to see this desirable object accomplished. The Girls' Charity School was soon after introduced into the new buildings; and in the autumn, an Infant School was commenced there, "through the judicious exertions of the two ladies, Miss Morgan and Mrs. Acland, to whom the various Infant Schools in Bristol owe their origin." Other schools were afterwards added.

As he felt that his strength had been overtasked, he resolved to withdraw from some of his public engagements; but notwithstanding his precautions, he was visited in February with a return of his complaint. While in the sick room (March 17, 1826) he wrote as follows, in reply to the inquiry what he meant by his statement, that his sentiments had increasingly become *evangelical*:—

"My sentiments have become increasingly *evangelical*, by my feeling more and more the immense importance and value of the Gospel as the glad tidings of salvation, not only by conveying hopes full of immortality, and rescuing from the darkness of the grave, and shedding light on the way of duty, but also as a dispensation of divine love to sinful man, of mercy to pardon, and grace to help in time of need. I review what I wrote on these subjects fourteen or fifteen years ago, with a cheering persuasion that I have little or nothing to unsay; and,

as it respects *doctrine*, little even to add: but it is also with a fulness of heart and comprehensiveness of view, which I did not then experience. The same expressions appear to me to mean much more, to have a greater force, a more extensive applicability to the wants and weaknesses of the children of error, sin, and death. I feel more as I think the apostles must have done, when I meditate on the inestimable blessings of the *gracious message*, the *glad tidings*, the *gospel* of peace, and pardon, and everlasting life. And I see more clearly and more fully the wisdom and the mercy of the appointment which set forth Christ Jesus as the Mercy-seat, and caused it to be sprinkled with his own blood. And, partly indeed because I am less likely to be misunderstood, but partly because I perceive more the vast comprehensiveness and importance of the grace of God by Christ, I can, with more unreservedness of expression and of soul, declare that I glory in the cross of Christ."

Towards the end of May, he felt himself sufficiently recovered to preach the first Anniversary Sermon of the British and Foreign Unitarian Association. He "delivered, from Ephesians iv., 15, 16, a highly appropriate discourse, which was heard with deep attention; it breathed the most exalted spirit of piety and Christian benevolence." Owing in part to the heat of the weather, his visit to London was injurious to him, and various causes co-operated to impair his feeble strength. For a long time he struggled resolutely against his weakness; but it was only increased by the excess of his exertions to disregard it; and, on the 11th of June, he undertook the service, which he was unable to resume for upwards of two years.

CHAPTER VI.

FROM HIS FIRST RETIREMENT THROUGH ILLNESS, TO THE FINAL RELINQUISHMENT OF HIS SCHOOL, ON RESUMING THE MINISTRY.

1826—1829.

The friends of Dr. Carpenter had observed with concern, that he appeared gradually losing vigour both of body and mind. That elasticity of spirit which threw a charm over his deportment, that energy which boldly met and surmounted difficulties, was declining, and a premature old age seemed creeping over him. Happily this sickness was not unto death: it was to reach its prescribed limit, and then, for a time at least, to subside. He had for the previous half-year made efforts far beyond his strength; and very shortly after its close, it was necessary that he should leave the sphere of his duties, and try the effect of sea air and perfect quiet. After lengthening his vacation, and spending nearly two months at the sea, he thought he could in some degree renew his attention to his pupils,—his congregation having kindly undertaken to provide supplies for him for six months.

A few short absences from home proving quite inadequate to restore him, he was strongly recommended to try the effect of an entire change, by travelling on

the Continent, and Dr. Blair, whose affectionate intimacy with him, which had originated when they were both distinguishing themselves at the University of Glasgow, had not been chilled by time and absence, nor lessened by material differences in religious opinions, agreed to accompany him. They left Southampton, November 3rd, 1826, and, shortly after, arrived at Paris, where his intelligent friend, who had introductions to Victor Cousin, and other literary men of eminence, was able to supply him with topics of interesting and not over-fatiguing discourse.

It was desirable that his mind should, as much as possible, be directed on subjects of cheerful interest; but his anxiety for his various connections, and his regret at leaving them, retarded for a time the beneficial effects of the change which Paris afforded; and, though interested by the novelty of the scene, he was painfully affected by the knowledge of the profligacy that surrounded him. It was evident to his medical attendants, that a longer residence abroad than his family had anticipated would be necessary; and an unexpected train of events led to the execution of their wishes.

In the previous year, Colonel, afterwards General, Pitman, whose acquaintance with Dr. Blair had been long and intimate, had returned from the East Indies, where he had completed his time of service. He had intended to spend the winter in Italy; but it was suggested to him by their mutual friend, Dr. De Lys, (a noble emigré, who was now an eminent physician in Birmingham), that he should meet Dr. Carpenter in Paris, and arrange with him and with Dr. Blair, who was about to return to England, what plan it would be best to pursue. The physicians strongly recommended

a winter's residence in the South of France; and Colonel Pitman most kindly gave up his projected tour, to devote himself to one who had no claim upon him of personal friendship, whom he had scarcely even seen before, and who was only known to him by the report of a valued friend. He mentioned his intention of wintering in the South of France, and gave Dr. C., in a manner which hardly admitted of the possibility of refusing, an invitation to accompany him; making, without regard to expense, every arrangement which could add to the comfort of the patient, or promote his recovery. He generously felt that he should be amply repaid for every sacrifice, if he could add to the happiness, or lengthen the period of usefulness, of one whom he had been taught to value so highly; and he subsequently declared, that he had never before received so much enjoyment from a tour. Dr. C., at his recommendation, refrained from strengthening the gloomy thoughts which preyed upon him by giving utterance to them; and his gentle manners, his constant thoughtfulness for others, and his social qualities, which, together with his stores of general information, he continued to possess in a degree of which he was not aware, made him an agreeable companion; whilst his benevolent friend derived a high satisfaction from the consciousness that he was doing good.

Wonderfully does the Heavenly Father "make all things work together for good to them that fear Him." It seemed out of the bounds of probability that a Unitarian Minister, and one too chiefly known out of his more immediate circle as a controversialist, should be thus travelling as a guest, receiving the most affectionate care, with an officer of rank in the army, conscientiously

attached to his own church, of whom two years before he had scarcely heard. Yet this, though a marked, is not an uncommon instance of the retributive goodness which here we see "in part." He himself laboured for others, without inquiring what claim they had upon his exertions, without regard to their creed or their previous circumstances; and though he did not always reap where he had sowed, he gathered where he had not planted; and he was continually receiving unlooked-for kindness from those in a different circle of society,—unlike himself in almost everything but goodness of heart.

In company with Colonel Pitman, he travelled with much more comfort than if he had depended on his own resources; and, after a journey accomplished by easy stages, they arrived early in January at Hyères, on the coast of the Mediterranean. His letters give interesting particulars of some of the objects which attracted his attention. After noticing in one of them the mild temperature of the place, he proceeds:—

"Feb. 8th, 1827.

"Hyères was a walled town, and is very closely built with narrow streets. It is not large, but very populous for the size. It lies on the side of one of a schistus range of hills, from which proceed abundant streams of water, which contribute to the great fertility of the plain extending to the sea, about two or three miles from Hyères. Near the town are numerous orange gardens; further on, to the sea, and up the hills, are olive trees and vines. Most of the oranges are now gathered; but when we first came, the trees were still loaded with them in some parts. At the same time we saw the daisy, dog-rose, bengal-rose, violets, and peas in flower, and beans nearly

ready to flower. On the shore are some extensive salt-works, consisting of many large square basins, into which the sea-water is admitted to be evaporated. When near the state of saturation, the salt-water is drawn off into smaller pans, where it crystallises, forming a bed of salt from 2½ to 3 inches thick: this is collected, and stowed in large heaps which are flanked with boards, and covered with tiles like so many cottages.

"We have been twice at Toulon. The first time we saw the Arsenal, which is a very extensive and fine Establishment, including docks, and vessels of various sizes (some of 120 guns), and in different stages of preparation. The most interesting of the interior objects, was a large room containing a great number of highly finished models of different vessels, and of the machinery employed in building, rigging, &c. The dry docks are emptied by pumps worked by hand. The water is prevented from entering the dock by a vessel arranged across, with projections in the prow and stern formed like a wedge, and fitting into grooves on the side of the dock. The vessel is partly filled with water, and thus the sluice is closed; when it is to be opened, the water is pumped out, the vessel rises, and the water enters the dock. The labour of the Arsenal is in great part performed by the Forçats (galley-slaves we used to term them), of whom there are about six thousand."

In the quiet retirement of Hyères he passed rather more than two months; his bodily health gradually improving, and his mind regaining some of its power. Yet it seemed to his medical friends in England that his recovery might be promoted by his relinquishment of the pastoral office, which, as he was unable to discharge its

duties, was frequently a cause of anxious reflection; though the congregation had generously declined his offer to defray the expense of supplying the pulpit, preferring, as his people at Exeter had before done, to raise the necessary sum among themselves. He accordingly sent in his resignation, dated, Paris, May 6th; when an address was transmitted to him, which was unanimously approved of by an unusually full assembly of the congregation, (after it had been ascertained that it was the decided wish of his family that his withdrawal should be accepted). It thus spoke of the value attached to his ministry:—

"We cannot suffer the connection which has subsisted between yourself and our Society to terminate, without the expression of our high estimation of the invaluable benefits we have derived from your labours among us.

"When we remember your services in the Pulpit, and your exertions by the Press;—your important efforts in communicating instruction to the younger members of the congregation;—your benevolent plans for educating the poor;—your various and efficient methods for disseminating what we believe to be genuine Christianity;—your prayers in the chamber of sickness and of death;—your consolations to the bereaved mourner;—your counsel in difficulties;—your unwearied solicitude for the temporal and eternal interests of your flock—we feel you are entitled to our admiration, respect, and love. And, when we further reflect that the zealous discharge of your numerous duties may have contributed to the present impaired state of your health, we cannot but be sensible that you have a peculiar claim to our affectionate and grateful sympathy.

"We commend you, Sir, to the blessing of Almighty God. If, in the inscrutable purposes of His providence, He should see fit to visit you with lengthened indisposition and continued inability, we would submissively recall to our minds that '*whom the Lord loveth He chasteneth*'; but should our anxious desires be gratified, and the blessing of renewed health be imparted to you, we earnestly pray that a sphere of useful exertion may still be open to you, and that your virtues and your talents may again be engaged in forming and exemplifying the Christian character."

This address was signed by the respected Chairman, according to the practice of the Society, though many were eager to testify the warmth of their feelings, which it so truly embodied. When this circumstance was mentioned to a Clergyman of the Establishment, who had perused the letter, he replied:—"And if others could have signed it, there would have been as many who would have wished to do so out of Dr. Carpenter's congregation, as in it." To Dr. C. himself this manifestation of affectionate and grateful regard, which showed him that he had not laboured to no purpose nor spent his strength for nought, was peculiarly interesting and salutary, and greatly aided the beneficial effect of the step he had taken. He addressed to the Chairman a brief reply, expressive of his earnest wishes for the welfare of the congregation, both as a religious society and as individuals; and stating that "it would be the truest satisfaction if he were deserving of the sentiments which the letter to him conveyed."

His spirits gradually revived; and he interested himself in social intercourse, in the state of literature and

science, and in the political circumstances of the country. Paris was then much excited by the commencement of those despotic acts, which subsequently led to the Revolution of 1830; and he gained from some enlightened individuals, to whom he had been introduced, much valuable information respecting the condition of France, and the prospects of its government. To avoid the excitement, which an immediate return home could not but cause, it was arranged that he should reside for some time in the Isle of Wight, where he was met by part of his family, who spent several happy weeks with him, marking his progressive improvement, and hoping for his complete restoration.

He went to the Island, as he believed, a stranger; but he was received as one who had been long known and beloved, by the harmonious and intelligent congregation at Newport, of which he never spoke without affection and interest. "The Island, [he says, in a letter to a very intimate friend,] will ever be dear to me. It was on a visit to Mrs. F. and her family at Ryde, that the light first shone upon me: but the dawn had been approaching longer than I was aware of. Nevertheless, I consider Friday, the 21st, I think, of September, at the time of the rising sun, as more than my birth-day."

His intellectual powers were greatly invigorated and refreshed. Quiet and retirement have been generally found in the highest degree beneficial to those whose minds have been constantly on the stretch; he was deriving a number of ideas which he could not at the time fully enjoy, but which were pleasing in the retrospect; and the complete alteration in his mode of life, his residence in a foreign land, and his intercourse with

strangers so dissimilar in mental habits from himself, contributed at once to enliven and enlarge his mind. "I am now, [he writes,] after the long suspension caused by over-exertion and excitement, restored to a greater degree of intellectual vigour than I have experienced for many years. I think, too, that this suspension, with the change of scene and circumstance, has operated to release me from too fettered trains of thought; and that I am now more able, than at any past period, to take sound and comprehensive views of those subjects in which I have always felt so earnest an interest." At length, after an absence of fifteen months, his family had the unspeakable happiness of welcoming him to his own home again: and he and they experienced a foretaste of that blessedness, for which in devout humility we hope, when all those bonds of union, which nature forms, and religion sanctifies, and which therefore God approves, will be renewed, no more to be dissolved.

The Dissenters at that period looked forward with great hope to the new London University (now University College), as an engine for promoting the cause of liberal education in England. One of his old fellow-students, Dr. Davis, was appointed to a Professorship in the Medical Department; and Dr. C. made efforts to procure the chair of English Literature for his affectionate friend, Dr. Blair, who had attended him in the hours of sorrow, and for whose powers of mind and literary attainments he entertained a very high respect.

The valuable assistance of the Rev. James Martineau, who had been an esteemed pupil of Dr. Carpenter's, and who fortunately at this juncture had just left York College, where he had been preparing for the ministry,

allowed him the power of entering gradually on his wonted labours, feeling secure that his school would receive efficient attention from his able coadjutor. He resumed the share which he had been accustomed to take in the management of the Philosophical Institution, and which, we have before remarked, was in general beneficial to him; and his mind could not but feel deeply interested in the progress of public affairs.

From the Wellington Administration the Dissenters had antecedently expected little; but they were gratified by the Repeal of the Test and Corporation Acts,—a measure for which they had long looked in vain; and this not only filled Dr. C.'s mind with satisfaction on its own account, but because it seemed the harbinger of justice to his Roman Catholic brethren, for whom, as enduring greater tyranny, he felt more if possible than for his fellow-Dissenters. The following letter was addressed by him to the Rev. G. Oliver, to whom we have before alluded, [p. 55,] as the learned and highly-respected Catholic clergyman in Exeter:—

"Bristol, 18th May, 1828.

"My Dear Sir,

"I cannot lose the opportunity I now have, of telling you that I have felt assured of your cordial interest in the unlooked-for success of our great common cause, in the restoration of the rights of the Protestant Dissenters; that my only fear was, lest *our* success should interfere with what I deem (as you know I regarded it in past times) the vastly more important object, the restoration of those of our Catholic brethren; and that it is a source of delight which I cannot express, to perceive that not only

this evil has not attended our good, but has even, by the noble principles which have been nobly expressed and supported, contributed to its accomplishment. If one may venture to judge by the statements of Friday's *Times*, there is a reasonable prospect that the great and good work will be carried into effect earlier than our hopes. If still we are disappointed, yet if your Irish brethren will be firm, calm, united, and patient, it cannot be for long.

"God brings good out of evil; and dark human prospects often only obscure the dawn, which advances, while we do not discern it, towards the perfect day. The death of Perceval seemed likely to aid the object so important to the rights of millions, and the welfare of their countrymen: but the time was not come. The restoration of Wellington and Peel seemed the blasting of our hopes; but it appears likely to be the means of effecting speedily, what, even under Lord Lansdowne, could only have been of slow progress; and we may rejoice together ere long.

"When you see your noble friend Lord Clifford, if it be not too great a liberty from me, please to offer him my respectful congratulations on the prospect; and tell him that the letter that I had the honour of receiving from him about thirteen or fourteen years ago, has not been lost sight of, but has contributed (I am sure it would not displease him to know this use of it) to awaken and strengthen the earnest interest in Catholic Emancipation, which all my young people around me (children and pupils) manifest. The same good use I have made of *your* letters at different times.

"I feel assured you will receive kindly my assurances

of regard as a Christian Brother, and believe me, my dear Sir, with much esteem,

"Very sincerely yours,

"LANT CARPENTER."

In the following year the anticipations contained in this letter were accomplished; Ministers brought forward and carried Catholic Emancipation. Dr. C. actively co-operated in the efforts made to remove popular prejudices in opposition to the measure. The following handbill, which he issued at the time, is characteristic of the high moral and religious views with which he regarded political questions:—

"TO PROTESTANT DISSENTERS.

"The great work of Liberal justice has lately been accomplished for *you*: CAN any of *you* try to prevent it for your Christian Brethren? The attempt MUST BE IMPOTENT; but for *you*, at least, it is *disgraceful*.

"Those in Parliament who did you justice, look to you with confiding expectation, that in *this day of your trial* YOU will not desert the cause of Religious liberty. Do not prove that they have done you too much honour.

"The *Catholics* petitioned that *your* rights might be restored, whatever became of *their own*. In public and in private, priests and laymen, they have congratulated us, fellow-Dissenters, on our success. Can any of us strive to interfere with *their* relief from restrictions and burdens *vastly more oppressive than ours were?*

"The Government of our country have declared that the time is now come, that *all Political Disqualifications for Religious Opinions must cease*. The King sanctions this;

and the Parliament will soon carry it into effect. Why interfere with the work of Wisdom and Justice?

"The LORD OF ALL said, 'Do to others as you would have others do to you.' *Obey him to-day.*

"If Intolerance HERE triumph, share not in her fruitless aims. What concord have *you* with them? Partake not in her terrors.

"Fellow-Dissenters! Be Just, and Fear nothing.

"Bristol, February 12th, 1829."

The requisition for an Anti-Catholic Meeting at Bristol was signed by one Independent Minister, of great influence in his own connection; to him Dr. C. addressed a letter inserted in the *Bristol Mercury*, of which Lord Holland said to a mutual friend,—"It is well calculated to make an impression on all honest Dissenters, and I hope it may be copied into the other Provincial Papers." It concludes thus:—

"No terrors should prevent the exercise of the Law of Equity. Obedience to *this*, in the concerns of nations as of individuals, God, in His gracious Providence, will make to prosper. It is His own law: and no law of man should interfere with it; none can without evil. . . .

"I address you, Sir, with earnestness; but it is the earnestness of long-tried, and deep, and growing conviction. I think of you, not as an individual, but as one who influences many. I believe your influence is at least as submissively received by many, as that power which the Catholic priest has over his community. It is not too late to stop, if it be to retrieve, your erroneous and baneful use of it. I warn you to remember, that you also, as well as myself, are a Briton, and

"Feb. 14th, 1829." "A PROTESTANT DISSENTER.

A petition, briefly and moderately worded, was sent up from the Lewin's Mead Congregation; and almost all of Dr. C.'s hearers shared in his sentiments on this occasion, if not in his fervour. The following letter, to Mr. Oliver, shows the emotions which he felt on the passing of this measure:

"Bristol, 23rd April, 1829, 6¼ A.M.

"My Dear Sir,

"Last Sunday I had the high satisfaction of connecting with the Christian's joy on the Resurrection of our Lord, the delightful thought, (in which the congregation I was addressing partook,) that millions of our fellow-subjects, united by the bonds of faith in Christ, were now participating in our common rights as men and citizens. And I doubt not that the supplications had a response from hundreds among us,—that since, through the Divine blessing, the great work of wisdom, justice, and benevolence had received the sanction of a human legislature and an earthly sovereign, it might be blessed by the King of Kings to the extension of the bonds of love; that these might be drawn still closer by it; and that the interests of truth and righteousness, liberty and peace, might be effectually promoted by it.

"One of your noble and steady friends was at my house yesterday; and I availed myself of the circumstance to obtain a conveyance for a few lines of congratulation to you, my dear Sir. You recollect my hopes of May last—they have not been without some clouds, but they have never been lost,—that the time was *near*. That time is *come*: and I trust the Catholics on both sides the channel, uniting in the fine sentiments of Sheil, at the late Dublin meeting, will do their best to remove the lurking pre-

judices of their Protestant brethren, and teach them that they have with them one heart and one soul,—if they have not, on *some* points, (for, on the most essential, Butler has surely shown us they have,) one faith.

"Accept, my dear Sir, personally, the sentiments of my cordial respect and regard, in connection with my heartfelt congratulations. We have seen the darkness of intolerance, and have had united affection, with common views, in it; I think this will not be lessened while we exert ourselves, with the spirit of love, to aid the progress of what we respectively deem truth.

"Believe me, Dear and Reverend Sir,

"Your Friend and Brother in Christ,

"LANT CARPENTER.

"Mr. Edgeworth, your respected and esteemed brother here, gave us the pleasure of his company yesterday at dinner. Mrs. Carpenter, I know, desires to offer you her respects and congratulations. My children and pupils have all united in the earnestness of our sentiments on the subject. But *ours* have the deep growth of a quarter of a century, upon much older principles—over which political expediency has no power; and our feelings are fixed *very* deep. Excuse my haste."

The mention of his public religious services in this letter leads us to retrace our steps. Dr. Carpenter's pulpit had never been filled by his congregation; they had cherished the hope that he might be again restored to them as their pastor.

It was evident that it would be extremely imprudent in him, even with the most efficient assistance, again to unite the arduous duties of Pastor and Tutor. His liberal

mind was always devising and executing liberal things, which made the continuance of an ample income peculiarly desirable. The reputation of his school had never stood higher, and it appeared certain that, without any great effort on his part, he could provide by it for his family; whilst, by procuring an efficient assistant, (his coadjutor, Mr. Martineau, had accepted the invitation of the Eustace Street congregation, Dublin, being unwilling to defer his entrance into the ministry,) he could arrange so as to obtain leisure for those investigations which he felt a constant anxiety to pursue. Did he view the question with regard to usefulness only,—it was doubtful whether he were not conferring as great a benefit on society, by training up those who would probably occupy influential stations, in principles and habits which would make them blessings to their race, as by the public services of religion.

There were, however, considerations to be taken into account on the other side. The congregation had evidently suffered materially from its unsettled condition, and no one was so likely to revive it as himself. The institutions he had nurtured were yielding copious fruit, though they needed his fostering care. New schools had been established, to render the increased accommodation serviceable. Those who had mistrusted his plans, and regarded him as an innovator, were now convinced of their utility, and felt the void when his active exertions had been withdrawn.

After anxious deliberation, he acceded to their wishes; Mrs. Carpenter and his daughters undertaking to commence a school for young ladies, to supply in part the deficiency of income, which he was aware would be con-

siderable. When it was known that he had returned a favourable answer, a meeting of the Society was summoned; the cordial unanimity which prevailed at it, confirmed him in the feeling that he was doing right in resuming his duties, and he addressed a letter:

"TO THE CHRISTIAN SOCIETY ASSEMBLING IN LEWIN'S MEAD, BRISTOL.

"Great George-street, 24th August, 1828.

"MY CHRISTIAN FRIENDS,

"It was with affectionate and grateful interest that I read the Record, handed to me by your highly-respected Chairman, of the Proceedings of your late General Meeting, including the Report of the Special Committee, (which I regard as virtually expressing the sentiments of the Congregation,) and the Resolutions founded upon it.

"After the best consideration which I can give to the circumstances in which we mutually stand, it appears to me that I am following the course of wisdom and duty, in accepting your invitation to resume my engagements as one of your Pastors; and I now accept it, under the arrangements which I stated in my communication to the Deputation of the Special Committee, read by the Chairman at your late Meeting, viz.: that, health permitting, I should again commence my services among you about the middle of January next, though, perhaps, not with a full engagement in pastoral duties till the following Midsummer.

"It is my earnest prayer, that this decision may prove to contribute to your welfare as a Religious Society, and to your spiritual benefit as individuals; and making it

with views, and under influences, which are, I trust, acceptable to the Searcher of Hearts, I cheerfully commit the issue to the Divine blessing.

"I look back on my former period of service among you, with a humbling consciousness of its many failures, neglects, and errors; I indulge the hope, that the experience of that period, as well as the influences of the long-continued affliction with which it has pleased the Father of Spirits to chasten me, will enable me to be more useful, if not more active, in your service. I look forwards with the cheering expectation, that the greater leisure and opportunity for scriptural pursuits and quiet reflection, which the plan before me will allow, will be salutary, not only to myself, but to you also through my more public services among you; and that it will also afford me the power, (which it was often a source of great regret to me that I did not possess,) of maintaining that personal intercourse, which contributes so much to render the public services of the Minister profitable and acceptable. And from you I cheerfully rely on experiencing general confidence, candid indulgence, and faithful co-operation, in my duties as a Minister; and friendly aid, where you have the opportunity of promoting my welfare personally; while you perceive that I am, in a great measure, devoting to the service of God among you, the power of exertion which He has mercifully restored. May it be our mutual aim, as Ministers and People, 'that God may in all things be glorified through Christ Jesus.'

"It is the first public opportunity I have had, and I gladly avail myself of it, to express to you the grateful recollection which I cherish, of the encouraging kindness and sympathy which my family experienced, as well as of

that considerate friendship which you manifested towards myself, during my absence from them. That my wife was enabled to support her trials, and to discharge her arduous duties, was greatly owing to the friendly countenance of those with whom she had intercourse, and the judicious advice of those on whom she had peculiarly to depend. There are individuals among you, to whom our obligations can never be repaid by ourselves.

"I cannot refuse myself the pleasure of saying, that it will be with peculiar interest and satisfaction that I shall again engage in the duties of the Ministry, among a People whose attachment has been so proved; who have in past times opened to me so many sources of Christian usefulness; whose younger Members have shown so much readiness to receive instruction, and so much willingness to impart it to others; and from whom, more than among comparative strangers, I may reasonably hope for cheering support, counsel, and forbearance, in the wearying, and often depressing exertions and trials of the pastoral charge.—The greatest comfort and encouragement which, as a Body, you can afford your Ministers, is, your enabling them to perceive, (as you commonly have done,) that the principles of Christian love and righteousness are alive among you, by showing their fruits in harmony, in mutual aid and consideration, in steady punctual attendance on the public services of religion, in participation (unless conscience, or other more immediately pressing duty, prevent,) in the peculiar ordinance of Christianity, in contributing to the wants of the poor and ignorant, in readiness to aid our fellow-Unitarians who have fewer resources than ourselves, and in cheerful co-operation with our other Christian brethren, whenever suitable oppor-

tunity presents itself. The greatest encouragement that the Heads of Families amongst you can give to those whom you engage, with mutual consent, to be your fellow-helpers, is, their maintaining the cause of religion in their own houses, by the serious performance of family-worship and perusal of the Scriptures, and by walking before their households and leading them on, in the fear of the Lord. And the greatest encouragement which, as Individuals, you can give to those who must have your eternal well-being at heart, is, to manifest the influence of the Gospel in your lives and conversation, by serious piety, by charity and uprightness, and by keeping yourselves 'unspotted from the world'; to enable them to be your spiritual Friends, by a ready disposition to listen to their counsels, and, if needful, to their admonitions; to cherish that kindly feeling towards them, which will make you more disposed to consider their aims and intentions, than to scan their execution of them; to lay yourselves out for personal religious improvement from the prayers and other services of the House of Worship; and to estimate the discourses delivered, less as intellectual or literary compositions, and more in reference to their tendency to make you wise unto salvation, and to lead you on in that path, which shineth more and more unto the perfect day. In joining you again, I must incur some risk, and make some pecuniary sacrifice; if these should prove greater than I at present anticipate, I shall not regret the step I am now taking, if, by such means as I have stated, you supply the sources of spiritual comfort. 'Brethren pray for us,' and be ye 'helpers of our joy.'

* * * * *

"'And now, Brethren, I commend you to God, and to

the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.' May we all have wisdom and faithfulness to fulfil the duties of our Christian relation; so that ye may be 'our hope, and joy, and crown of rejoicing' 'in the presence of the Lord Jesus Christ at his coming.'

"I remain, my beloved friends and fellow-worshippers, with affection, gratitude, and respect,

"Your Friend and Servant in Christ,

"LANT CARPENTER."

CHAPTER VII.

DR. CARPENTER'S WORK IN HIS SCHOOL, AND IN HIS PUBLIC MINISTERIAL DUTIES.

Dr. CARPENTER having now resumed his ministerial duties, and relinquished his School, that he might devote himself to them with a more undivided attention, we may pause, before proceeding further in the narrative, to endeavour to give some idea of the work of his daily life.

The office of schoolmaster, to which he had looked from early youth as the occupation for which he felt himself best qualified, he had now filled for nearly a quarter of a century. And, though the number of his pupils was limited, yet, when the important posts to which many of them were subsequently called is borne in mind, it is difficult to estimate the amount of good which he was able to diffuse, in places and circles far removed from his own. He was not a mere instructor; but, considering himself as supplying the place of a parent, he endeavoured (and often in great measure with success) to transfuse into his pupils the spirit he himself desired to attain.

From the parents who committed their sons to his care, he expected confidence, and his high character enabled him generally to obtain it; and he afforded the same to

them. Copies of his letters, which he preserved, show how solicitously he watched over his pupils; and how unwilling he was to withhold from those most nearly interested, any observations which he thought might be serviceable in their guidance.

His great aim was to cultivate good habits, to inspire in his pupils an earnest desire for self-improvement, and to fit them for the active duties of life. He delighted in the manifestations of physical and moral courage, and all that gave promise of an upright and manly character. He was always pleased when his pupils originated any useful institutions among themselves. A Debating Society, of which regular Minutes are preserved, was carried on with much spirit by his older scholars for some years; and there was a Poor's Fund, supported by voluntary contributions, the affairs of which were managed at monthly meetings of subscribers.

Dr. C. attached great value to classical instruction, and devoted a considerable portion of his pupils' school-time to the careful and accurate acquisition of the Latin and Greek languages, and to the intelligent study of the best writers in them. Mathematics also he considered a very valuable training of the mind. But to these he added branches of study which at that time were seldom introduced into a liberal education. In various branches of physical science and of animal physiology the pupils received regular instruction, illustrated by scientific apparatus and diagrams: and he encouraged them to work for themselves in pursuing their studies. English composition received considerable attention;—he taught his pupils, not merely the technicalities of grammatical construction and artistic arrangement of sentences,—but to

form correct ideas, and to express them in the most forcible way. To the older youths he gave direct lessons on mental and moral philosophy and other advanced subjects, encouraging them to discuss freely with him the positions advanced; guiding, not controlling, their judgments. He also led his pupils to take an interest in the great political questions and leading public events of the day, reading to them with comments whatever he thought interesting and valuable in the newspapers. Above all he endeavoured to lead them to form a high sense of duty and personal responsibility, as well as to gain religious instruction and to take delight in religion.

He thus prepared many youths afterwards to take an enlightened part in public life, and some to become ministers, or instructors of others. Many, after the lapse of forty years, or even more, have warmly expressed the value they still felt of the personal influence they thus received from Dr. Carpenter, as well as of the excellent instruction he imparted to them.

The expressions of deep and respectful interest, which his death called forth from many of his former pupils, who had had no intercourse with him for many years, abundantly testify to this. A true and beautiful idea of Dr. C.'s life among his pupils and in his home will be derived from the following letter, from one who had ample opportunity of becoming acquainted with Dr. C., first as his scholar, and afterwards as his coadjutor, the present distinguished Professor, Rev. Dr. Martineau:—

"Rivington, near Bolton, Aug. 27th, 1841.

"My Dear Sir,

"In willing compliance with your request, I will endeavour to recall and set down a few of the im-

pressions left upon me by my school days in Bristol; and, if I can bring myself to look critically at memories so affectionate, will interpret them, as I am able, by the light of more recent reflection and experience, in illustration of your father's character as an instructor. In making this attempt, I have to look back over an interval of more than twenty years,—an interval filled with the most impressive interests and responsible toils that fall to the lot of private and ordinary men; but when you assume that nothing can intercept the images remaining to me from the years 1819-1821, you truly appreciate both the vivid mind of the master, and the retentive heart of the pupil. So forcibly, indeed, did that period act upon me, —so visibly did it determine the subsequent direction of my mind and lot, that it always stands before me as the commencement of my present life, making me feel like a man without a childhood; and though a multitude of earlier scenes are still in view, they seem to be spread around a different being, and to belong, like the incidents of a dream, to some foreign self that became extinct when the morning light of reality broke upon the sight. I need not dwell on the illusory nature of this feeling. It is obvious enough that in no one's case can there really occur such an abrupt termination of one series of causes, and sudden replacement by another; that the years before I knew your father, prepared me to love and venerate him as I did, and set before him a boy ready to be penetrated and fused into new forms by his extraordinary influence; than which I can give them no higher praise. Still, the illusion itself, which is shared, I have no doubt, by many of my former school-fellows, is evidence of a wonderful power, rare even among the best instructors, of command-

ing the reverence, and reconstituting the wills, of the least manageable class of human beings.

"I have often reflected on this singular power; and tried to make out where the secret of it lay. Though there were doubtless cases which it could not reach, it daily achieved triumphs which most teachers would believe impossible. How often have I seen some offending boy, summoned into Dr. C.'s study for rebuke, steal away thence to his own room to hide his tears, and recover from the first poignancy of his sorrow, instead of hurrying back to the sympathy of companions, according to the approved fashion of the school-room hero, with the words, —'It's a shame'; 'I'll not stand it'; 'I don't care,' or other equally meritorious declarations of resentment and defiance! Nay, I well remember instances in which reprimands, dictated by a vigilance of conscience almost too sensitive, were felt to be undeserved; and yet so entire was the confidence in your father's scrupulous justice, that, although no affliction could well be greater than the forfeiture of his good opinion, the censure was borne without complaint, and lamented without anger. There can be no severer test of an instructor's influence, than the degree of self-restraint which the mere thought of him may induce his pupils to exercise in his absence. To this test your father was more than once compelled to submit by attacks of serious illness, which confined him to his room; and many of my former school-fellows will bear witness with me, that when his desk was vacant, the school-room was no less silent and orderly, no less a scene of punctual and sustained industry, than if he had been present. Sometimes, no doubt, a new comer, fresh from an inferior discipline, or a pupil of low and selfish temper,

would introduce the vulgar school-boy sentiment, that it is all fair to take whatever license can be safely had, and would watch his opportunity, as if he were in a prison, rather than in a home. Such exceptions, however, did but confirm the rule; the feeling could make no head among us; the champions of self-will were left to fight their battles against authority alone: their spirit of insurrection did but strengthen the true-hearted loyalty of the rest; and they usually gave up, in a wonderfully short time, all vain chafing with their lot, and fell insensibly into the general consciousness, that the law, within which we moved and lived, was not *against us*, but *above us*.

"The power which your father thus maintained over his pupils, though mainly due to the higher qualities of his character, would have been less conspicuous, had he not been endowed with a temperament of peculiar vivacity. Between the steady gravity of men, and the careless alacrity of boys, there is a natural variance, which is apt to place master and scholars in different spheres of existence, except where the actual business of instruction brings them into contact; and beyond this, each has his own recognised concerns, conducted without mutual interest or intercommunication. But your father's versatile activity enabled him to penetrate into our whole life; to seize the permanent peculiarities, and even interpret the transient feeling, of each boy, and startle him with the notice of some momentary passion or discontent, which his own conscience had too faintly observed. The games of the play-ground, the competition of the class, the standard jokes and ridicule of the school-room, fell tacitly under the same wise regulation. Not that there was any petty or vexatious interference with details which,

in every family, must be governed by the natural dispositions of its members, rather than by special rules. On the contrary, your father's treatment of his older pupils was characterised by an evident anxiety to cultivate a manly discretion, and by a bold trust in the conscientious free-will of all who had not disqualified themselves for confidence. But his sympathy reached whatever his authority left untouched; and his perceptive eye looked into order a thousand things for which there was no audible word of guidance or command.

"The sleepless vigilance which distinguished the administration of your father's household, arose, however, chiefly from that profound *moral feeling* which was the great primary force of his whole mind; transcending and directing not only his intellectual gifts, but (if it is possible to separate and compare what in him were so absolutely blended) even his religious affections. I have never seen in any human being the idea of duty, the feeling of right, held in such visible reverence. The unity and consistency of his speculative views, enabling any one who knew him to predict his sentiments on almost any given subject, arose, I apprehend, from no strict logical coherence among his opinions; and the firmness and dignity of his deportment in practical life cannot be ascribed to that union of natural tact with strength of personal resolve, which often gives influence where there is little virtue; but *both* these qualities sprung from the simplicity and earnestness of his moral convictions. His mind was placed far above the reach of all the ingenuity by which, in private or public affairs, questionable things are sometimes justified; the subtleties of the most brilliant casuistry were thrown away upon him, and could not

detain him for a moment from an immediate insight into the merits of every question amenable to the law of conscience. Indeed, the clearness of his view, and the directness of his expression on such matters, were the more remarkable, because on other subjects his modes of thought required deliberation to save them from confusion, and his unstudied language was involved and circuitous. The spirit of duty in his house was no withered ghost of custom, but such a living reality as it befalls few to witness. Though the machinery of rules and habits devised for the maintenance of punctuality and order, was more complicated and extensive than I have ever seen in operation elsewhere, never was there less indolent trust in mere routine. The mechanism served, and never ruled; and at its remotest point, felt the thrill of some high purpose as its moving power. Dr. C. was not less fond than others of those precepts of discipline, and maxims of life, by which elders vainly endeavour to convey to the young the moral experience of riper years. But from him they never appeared prosy and tiresome, or produced the repugnance and disgust with which they are apt to affect a set of thoughtless boys; partly, because they were no mere lip-wisdom, idly substituting abstract aphorisms for that laborious and concrete guidance which early years require; partly, because they were not dead formulas, copied from Solomon or any other sage, but fresh, authentic thoughts of the mind that uttered them, having their meaning, if not their phrase, indigenous and self-rooted there. The force and significance which your father gave to his favourite monosyllabic rule, '*Try*,'* can be forgotten by few of my

* Vide p. 2.

school-fellows; and the rule itself aptly expresses two of his characteristic sentiments;—his dislike of the dreamy, imaginative temper, which contents itself with the visual look and longing desire of good achievement, while shrinking from the practical *nisus* of the will,—and his persuasion that without a spirit of adventure and a willingness to fail, there could be no high excellence, no proper *faith* in any law of obligation, but only (if I may use the Stoic comparison) a *selfish game* of life, meanly played for its prizes, rather than its skill. The earnestness with which he insisted on the smallest things being done *well*, was an indication of the same kind; manifesting his watchfulness against the least slovenliness of conscience, his resolution to close the most trivial aperture through which looseness and disorder could find entrance into life. In accordance with this feeling, there seemed to be a perpetual provision against any thing degenerating in his house. There were none of those vehement good beginnings of regularity and industry, followed by chronic declension towards laxity and indulgence, and cured, after sufficient uneasiness, by periodic spasms of reform, which constitute the history, more or less disguised, of many a family. The tension of will, necessary for maintaining the highest pitch of punctuality and diligence, was permanently sustained; no arrears of duty, either in the private mind of the individual pupil, or in the general work of the school, were allowed to accumulate for clearance at some moment of penance or absolution; but in the moral system which prevailed, 'the books were posted every night.' And when I remember the quantity of work which was weekly achieved, the constant mental activity which was kept up (the very

And now, for the first time, was observable any undue relaxation of attention to idiom and construction; the language being no longer studied merely for its own sake, the higher moral interest and excitement of the author's thoughts carried away the analytic patience requisite for the scrutiny of verbal details; and to shake a noble sentiment into grammatical atoms, and explain the subjunctive moods of a pathetic allusion, was sometimes more than your father's fine enthusiasm could pause to undertake. Yet, his philological precision was recovered, in connection with the highest of all interests, the moment we were engaged with the pages of the New Testament; partly from the specific connection of critical and exegetical considerations with the theology which he loved; partly from that general reverence for the letter of Scripture as the direct oracle of a verbal revelation, to which both learning and religion are indebted for many benefits, if also for some evils. But through every gradation of linguistic accuracy observable in his instructions, the same mental features present themselves; its rigour, its relaxation, its recovery, were all expressions of that deep moral sentiment which governed every function of his mind. How far the practical turn which he gave to his scientific teachings, and his preference for the physical applications over the abstract researches of mathematics, was an indirect effect of the same characteristic, and arose from an instinctive quest for some *human* interest in all things, I will not attempt to decide. Indeed, I may possibly be mistaken as to the fact itself; for my own destination, when I was with him, to the profession of civil engineer, may have given a direction to my studies somewhat more practical than usually prevailed in the

school. Still, I think, it will be admitted that the mathematics interested him as a means to an end; that he was fitted to appreciate them for their *truth*, more than for their *beauty*; and would linger with their theoretical investigations no longer than was needful in order to use them as interpreters of the great material laws of creation. Indeed, this sense of the ἀληθες and the ἀγαθον predominated in all things over his feelings of the καλον; and if, in a nature so richly endowed, subordinate deficiencies are, for truth's sake, worth indicating, I should say that the specific want of your father's mind was in his faint perception of beauty. He had little appreciation of Art, as such, and apart from the moral purposes which may be associated with it; and though not without a delight, occasionally vivid, in poetry, music, and painting, he evidently experienced in this only the pleasure reflected from the higher affections, and was a stranger to the genuine æsthetic emotion. His classical knowledge was superior to his classical taste; and while, in the reading of a Greek drama, he would note with admiration every fine moral sentiment of Sophocles, and pause upon the general maxims of Euripides, the simple and severe grandeur of the work as a whole, the perfection and symmetry of its form, and its interest as the most genuine expression of Grecian ideal life, escaped apparently unobserved. His criticism, indeed, of all works of art, ancient or modern, was ethical rather than historical and pyschological; and heartily recognised no excellence in any production of genius, beyond its didactic and descriptive truth. I am not sure that from this inability to quit his moral point of view, he did not too much sanction the theory which regards the

imagination with a suspicious eye; considering it as a mere embellishment of human nature,—a luxury to be sparingly allowed; or even as a positive seduction, to be placed under the vigilant police of the other faculties. The singular combination of profound natural feeling with this prosaic cast of thought, furnished perhaps the true interpretation both of the habitual characteristics, and of the extraordinary passages of his life. Where deep sensibility in the conscience and affections is denied the aid of the ideal faculty to fill and glorify it, Providence has prepared the way for the most heroic fidelity, and also the most mysterious anxieties and sorrows that can be shown forth in a good man's history. This peculiar mental constitution, found in not a few of the best and most saintly minds, appears to me to have expressed itself in all your father's writings, whether scientific or practical; in his theological system and modes of illustrating the Scriptures; in his choice and management of language; and in his interpretation of human character. His wonderful knowledge and constant dread of the doublings and self-deceptions by which temptation works its way, often gave him an astonishing power over his pupils, and brought them repentant and grateful to his feet. But occasionally, and especially in the case of boys with something of the poetical temperament, his construction of motives was too grave and severe, and his criticism of conduct too literal and precise. His knowledge of others was the result of reflection and study; he was not distinguished for that intuitive insight into states of mind foreign to his own, and power of momentary sympathy with them, which in some men of genius appears like a special psychological sense. When any

thing occurred of which he disapproved, not all its possible sources would present themselves to him; and of those which did, it was not unnatural that the acuteness of his moral sense should single out the most serious into distinct view; the very fear of wrong (in ambiguous cases) leading sometimes to the belief of it. Far more frequently, however, his quick benevolence, and genuine delight in goodness, gave quite the opposite direction to the same tendency; led him to see in others a more exalted worth than less generous observers could discover; and made heroes of men, who were of no superhuman stature when withdrawn from the niche of his affections. In both cases, the *moral* ingredient character rose before him in too unmixed a state; and the modifying elements with which this constant quantity was associated, and which determined the positive or negative value of the actual combination, were apt to pass out of sight.

"This limited comprehension of others was observable, however, only or chiefly in your father's casual judgments on particular acts and passages of their life,—on what they *did* rather than on what they *were*. In the long run, no one whom he had the opportunity of studying could escape a correct appreciation from his clear moral perception; and in no respect did he exercise a nobler influence over his pupils, than in the right direction which he gave to their reverence for great men among the living and the dead. Of those who were my companions around the dinner-table, when he read the daily papers to us, and made the parliamentary debates the vehicle for his fine lessons of constitutional knowledge and political wisdom, some have been actively engaged in

the struggles of public life, and all have watched from no disadvantageous point the course of social change, and the conduct of party leaders; and I confidently appeal to them, whether they have not found their school-day politics, caught from your father's conversation, or vindicated in their own debating society, an admirable preparation for the graver controversies which engage the legislator or the citizen; and whether their youthful admiration and distrust have not been wonderfully confirmed by their subsequent estimate of public men. Many, whose names were then on every one's lips, have quitted the contests of this world, and can be judged in the calmness with which one looks on things past and silent; others, then rising into distinction and power, have culminated, and in tracing more than half their course, have indicated the whole: and both classes have often given me occasion to think of the sagacity of your father's judgment, and the truth of his vaticination. In one case I have recurred with peculiar satisfaction to his opinion. Sir S. Romilly was his model of a public man,* and almost his idol: and on the recent publication of his Memoirs, I seemed, both in turning over the book itself, and in noticing the impression with which it surprised and refreshed all readers, to be only reviving and renewing the recollections of my early days; and every voice of reverent praise appeared but the echo of that sorrowful enthusiasm with which your father pronounced his name. The incidents of Queen Caroline's trial, which occurred when I was at school, elicited judgments less favourable, but no less just, of other distinguished men, whose career can now present no new feature, and whose character

* See Reply to Magee, p. 31, note.

admits of a safe appreciation. I shall never forget how the Manchester massacre kindled his generous indignation; drew forth his stores of constitutional history in eloquent defence of the popular right of petition; and suggested to him great maxims of civil freedom. And the sentences of Grattan's final speech in behalf of the Catholic claims still ring in my memory, as they flowed from your father's fervent lips, and thrilled into me my first and last true love of the principles of religious liberty.

The directly religious instruction of the school, in all respects admirable, owed its efficacy chiefly to the quality to which, in truth, all power on earth is given, viz., its deep and absolute sincerity. Nothing was taught, or even casually said, because it *ought to be* believed, or *had been* believed, or *had better not be disbelieved;* but only because it *was, at the present time,* in full and devout belief. There was no such thing as a dead particle in your father's faith; it was instinct with life in every fibre. Religion, in his house, was not that shadowy, dreamy, distant thing which it often becomes; and many who came thither were startled, I doubt not, to find it there on the spot, and awake, and positively busy with the duties of every day. It was from this cause, I suppose, that he never disgusted even the most careless with religion,—a pre-eminence in which, so far as I know, he stands almost solitary amongst teachers. For my own part I believe that in the training of the mind's devotion, there is no medium between total failure and complete success; that the instructor must either effect an undisputed conquest or suffer a sad defeat; and that whenever a pure veneration is not yielded, there will follow an utter distaste. And it may be doubted whether to such vivid and simple conviction as

your father's Christianity displayed (where its natural influence is not intercepted) success is ever denied. There was something in his voice, mellowed by the spirit within, that made the reality of God felt; something that broke through the boundary between the seen and the unseen, and opened that 'secret place of the Almighty' whence sanctity descends on all human obligations. I can never lose the unspeakable feeling of happy sacredness which he diffused over the Sunday; and after all the changes of twenty years, its morning and evening come to me still in the same colours that awed and refreshed my boyish mind. And often, amid the labours of that day, or under that preparatory travail of the soul whose severity few suspect, and which it is fitting to bear in silence, have I remembered the peaceful Sabbath hours purchased by your father's faithful service, and thought any toil repaid which can shed such consecration on the seventh part of human life. The interest of the religious tuition in the school did not depend upon its *matter*, so much as on its *spirit;* on the cheerful, unconstrained, genuine piety by which it was inspired; on the apparent involuntary abdication by the teacher of his higher position, in the view of those divine and transcendent relations, which equalise all ages and all minds. No mechanical imitation, therefore, of the mere system of instruction, apart from the great and good heart which animated it, could promise any repetition of the same results. Yet the routine of occupation itself was eminently judicious. The historical, geographical, and archæological knowledge brought together for the illustration of the Scriptures, presented their incidents before us with a clearness and reality very difficult to attain. The critical reading of the Greek

Testament every Monday morning gradually accumulated an amount of theological information, respecting both the text and the interpretation of the sacred writings, rarely placed within reach of any but divines. And the lessons on natural religion and ethical philosophy displayed to us the two great lines of connection by which God stands perceptibly related to this world;—the physical and causal, on the one hand, by which we discern creation to be His glorious work;—the disciplinary and moral, on the other, by which we own our free-will to be His responsible servant. There are few, I believe, who, having left your father after this more advanced training, did not stand upon the threshold of the life then opening before them, with some breathless feeling of its grandeur and awfulness.

"Such, my dear Sir, are some of my recollections of the years which I spent in your early home. I am greatly indebted to you for asking me to recall them. I can never now *begin* to love and venerate any one with the affection which I entertain for your father's memory; and it is delightful to repose awhile in thought beneath a 'light of life' to which I owe so much true guidance. If I have a little trangressed the limits which your request assigned me, and mixed up some maturer judgments with the review of my school-boy days, you will remember that one's feelings cannot always be chronological, but melt together, into one, impressions gathered from widely separated points, provided they all occur in the history of the same object. Your father has too frequently been before my thoughts, to enable me to reproduce my childish image of him, without those modifications under which subsequent experience presents it to my view. I trust,

however, that whatever has vanished from me is most likely to be the superficial and erroneous portion of my first conception, and that the final result, abiding with me after half a life, contains the features most faithful to the truth.

"I remain, my dear Sir,

"Truly and affectionately yours,

"JAMES MARTINEAU."

In the autumn of 1829, Dr. Carpenter was able to devote himself more completely to the ministerial duties that he had resumed; and of these we shall now give a brief sketch.

When it is considered what high distinction he had acquired in his academical career, how varied and rich were his mental powers, and what influence he was capable of acquiring over others, it is evident that he could not have relinquished all the worldly advantages and hope of personal advancement which these promised, to devote his life to the duties of a Dissenting Minister of an unpopular sect, without an ardent devotion of his whole being to the service of his Great Master and the welfare of his fellow beings.

This self-sacrifice itself infused an elevation and loving spirit into his whole nature, and was the secret of the wonderful influence he exercised over those who were capable of feeling it, and gave a tone to his writings and public action, which no intellectual culture or natural genius could have imparted. He was not insensible of the sacrifices he had made, but he accepted them humbly as from a loving Father, and his religion was rendered more disinterested, by the absence of worldly distinctions

to stimulate his zeal; his faith in God was exercised, when he observed the slow progress of religious truth, and the power of impulse and the love of fashion in prompting men to renounce those principles of free inquiry for which their ancestors suffered. He used to dwell with deep interest on these words of Milton in his "Sonnet on Cyriac Skinner":—

> "I argue not
> Against Heaven's hand or will; nor bate one jot
> Of heart or hope; but still bear up, and steer
> Right onwards."

With such feelings, it will not be expected that Dr. C. should aim at being a popular preacher, even in his own denomination. He strove rather to convey in his discourses high spiritual truths so clearly and simply as to enable the young and the uneducated to receive them, than to render them attractive by rhetorical eloquence and ornate composition. He did not require the stimulus of numbers to throw his whole soul into his preaching, and often was most impassioned when he had but few hearers, from the feeling that those whose presence showed that they had made special efforts to attend, would be most likely to derive benefit from what they heard. The following advice, which he gave to a brother minister, portrays his own spirit:—

"All I see of our societies convinces me more and more, that faithful endeavours after Christian usefulness, *hearty earnestness* in the services of the pulpit, faithful and close appeals to men's hearts and consciences, a devotional spirit and a life of purity and uprightness, united with discretion, exertion, and watchfulness to promote the work of the ministry in those various fields of service which

are greatly independent of the pulpit duties—among the poor, the young, the thoughtless, the afflicted, and the erring,—will obtain for a man more than splendidly popular talents can, unless with these is combined no small share of the more essential requisites. A minister who has the welfare of his people at heart, and out of the pulpit strives with a sound mind and with love to promote it, and makes himself acquainted with their spiritual wants, will gradually become more and more acceptable, even without any external progress in his manner of delivery and style of composition; but most probably, in striving to improve his talents for the glory of Him who gave them, it will be found that even this will be decided and marked, however gradual."

It sometimes happens, that those who are debarred from the respect of the world at large by the profession of unpopular opinions, take an additional pleasure in the estimation which they have acquired in their narrow circle; but he was singularly free from this failing. The following tribute, paid him by the Rev. R. Aspland, at a meeting of the Unitarian Association, will commend itself by its truth to all who knew him:—

"He has, for a long course of years, devoted himself heart and soul—and such a heart and soul as you rarely meet with—to the great and good cause of Unitarianism. Wherever he can do good, there he is to be seen. He is here with us—he has been to most of our anniversaries; he is here in support of true Christianity; he is here in support of brotherly love, ready to do anything or nothing, just as he and you shall determine. He is a man who has a right to claim precedence on every occasion; yet on every occasion he is the humblest I know. He is a man

whose talents raise him to a high pitch of respect and esteem, but who, from his native modesty, claims nothing, asks nothing, but puts himself in your hands and says, 'Do with me what you will.' . . . The name of my old friend—my friend and your friend—the friend of every Unitarian, of every Christian, of every man—is Dr. Carpenter, of Bristol."

These qualities endeared him to his younger brethren, over whom he thus acquired the best kind of influence; some of his former pupils are now ministers of important congregations, and follow out those plans for the religious instruction of the young which he recommended by his example. He was ready to help forwards those who were commencing their course, by advice and encouragement, and by the loan or gift of books which he thought might be useful to them; and the kind interest he took in their welfare, and his courteous and unassuming manners, did much to deepen the impression made by his example.

With such views, it is evident that religious controversy must have been very distasteful to him, and that nothing but his love of truth would have led him to engage in it. In early life he disapproved of controversy, in Exeter he abstained from it, till it was forced upon him; in Bristol he felt himself called upon more frequently to correct misrepresentation:—

"When [he says] attacks upon doctrines which I cherish as Gospel truth seemed to me to require defence, I have come forward to reply; but I have continually left the last word to the assailants. Several that differ from me know, that in Public Meetings I have left unnoticed unjustifiable references to the Unitarians, because I would not interfere with the objects of the place."

We have already had the testimony of his opponents to the spirit with which he engaged in it. The accompanying volume of his "Practical Sermons" will give some idea of the general character of his public services.

When conducting the services of the House of Prayer, it was evident that he was engaged in a work which he loved: there was a calmness and self-possession in his manner, which showed that he came not to preach himself, but Christ; and was not thinking of the opinions that might be formed of him. From the peculiar qualities of his voice, he was able, in a remarkable degree, to combine solemnity with the cheerfulness of confiding faith, in his addresses to the Deity. In his reading of the Scriptures and the hymns, he often conveyed thoughts which were not before connected with the words,—when preaching, his sustained delivery gave their full force to his long, and sometimes involved, sentences. There was nothing in him to recall less hallowed associations; he "spoke as one having authority" to proclaim the obligation of that rule of life, by which he himself endeavoured to walk; and if, in early life, his youthful grace enlisted the sympathies of his audience, his benevolent and holy aspect, in later years, won their love and respect, and increased their attachment to that benign religion of which he seemed an evangelist. One of his hearers remarked, that the manner in which he read the hymns, inspired in him emotions and called up thoughts, which a whole service from another often failed to excite.

Dr. Carpenter always devoted much time and attention to the improvement of the young, and he particularly attended to the religious instruction of the juvenile members of his congregation. By catechetical

instruction he had reason to believe that important good might be effected;—many having acknowledged that they owed the formation of their religious characters, under God, to him. For the use of his Sunday classes he wrote, when in Exeter, the New Testament Geography (p. 42) and at Bristol he printed "Notes and Observations" on the Gospels (which, though incomplete, have been subsequently published), "Truths and Duties," and "Familiar Illustrations of Unitarianism," which, however, he did not finish; in addition to these he has left several manuscript compositions which he employed with them.

He imparted a great degree of vitality to the congregation, by aiding in the formation of many useful institutions, especially by his exertions in connection with the Schools. By the erection of commodious buildings, not only was accommodation afforded to the Schools already existing, but encouragement was given for the establishment of new ones. The part which he took in the management of them, and the beneficial influence which he exerted, is thus described by one who had ample opportunities for observation:—

"It was Dr. C.'s habit to give the impulse, and then to leave those who had more leisure to devote to these objects to carry them into execution; as we have seen with reference to the Sunday Schools. Knowing, however, that the best-formed schemes often fail, from want of order and regularity in carrying them out, he assisted in the formation of a Superintending Committee, which should exercise constant watchfulness over the proceedings of the separate Committees of management of the different Schools, which, at the time of its first meeting, consisted of two Sunday Schools and three Day Schools, viz.:—

the Girls' Charity School and British School, the Boys' British School, and the Infant School. (Connected with the Schools is a Dispensary, and a lending Library for the Sunday Scholars)." Each School had its own Committee of Management, consisting of gentlemen or ladies, according to the sex of the children. Two delegates were sent from each to the Superintending Committees, together with four gentlemen and four ladies chosen by the Congregation. The Ministers and Treasurer were *ex-officio* members. A similar form of government was certainly never heard of at that period; that the principles on which it was based were sound is proved by the fact that it has worked well now for half a century.

"From this Committee Dr. C. never absented himself, unless in consequence of illness or absence from home; and for some time he acted as its Secretary. By this means he kept up a connected knowledge of the proceedings of all the Schools, and this was increased by the constant intercourse he had with those who were more particularly working in them,—being ready to counsel them in their difficulties, to aid them with his experience, to comfort them when ready to despond at the little good which seemed to arise from their labours, to reconcile conflicting opinions, and to assist them with his time and his money when either was needed. In the year 1832 he delivered a course of Lectures on Natural Philosophy, at the School Buildings, to aid the funds, which had suffered from an unexpected call upon them; and at this, and at other times, he gave familiar instruction on the same subjects to the children of the Schools. The influence which he had acquired over the children by the kindness of his manners to them, was much increased by the

knowledge which he had of a large number of the families to which they belonged; and by the facility with which he recalled a face which he had once seen. He delighted in commending them for their improvement, yet never shrank from the more painful task of reproof, where serious trangressions seemed to require the aid of his additional experience. It was in this way that he maintained a constant influence over these schools,—the welfare of which he had so much at heart; and his acquaintance with their early history and his business-like habits rendered him an invaluable member of their Committees.

"The Stoke's Croft School, however, was the object of his especial care, as it was the old endowed school of the Congregation, coming more particularly under the inspection of its Ministers. He devoted an afternoon every month, and subsequently every fortnight, to catechising the boys in it; and wrote out questions in Scripture Geography, History, &c., to which they prepared answers. He also gave them instruction in more general branches of knowledge; and awakened their minds by conversation, the recollection of which has in many cases proved beneficial in after life. He endeavoured not to lose sight of the boys when they left the school, encouraging them to resume their attendance at the Sunday-School; and, when too old for this, inviting them to join a class which he formed for the purpose, which met at his own house." Many of these youths, raised themselves in position in life, through the culture and influence they thus received; some are now valued members of the Congregation.

A teacher thus speaks of his influence in the Sunday-Schools:—

"Though Dr. Carpenter was prevented, by his very

close and numerous engagements on the Lord's day, from devoting much time and attention to the Sunday-Schools, yet he exercised a most beneficial influence over them. He always showed an interest in them, which encouraged the teachers in their exertions, and led them to *feel* that they could always apply to him for aid and counsel when required. The Teachers of the Boys' Sunday-School remember with interest the frequency with which he attended their tea-meetings, held on the afternoon of the first Sunday in each month, to promote social union, and to conduct the business of the school. Dr. C. contributed by his presence to give a right direction to these meetings, whilst he did much to increase the pleasure and improvement which resulted from them. He sometimes invited the Teachers, as a body, to partake of his Sunday Evening meal. He gave occasional addresses to the children on Sunday Afternoons. Before the Address, he inquired of some of the Teachers, if there were any points on which the children particularly required admonition; he then spoke to them earnestly, but affectionately and simply, illustrating what he said by pleasing anecdotes. He sometimes also gave them an account of that Holy Land which it was his ardent desire to visit; and by his vivid descriptions, aided by a series of large drawings which he had had prepared for this and similar purposes, he inspired them with a little of that feeling of reality, which was so peculiarly his own. At other times, on a Sunday Afternoon, while the children were at school, he assembled together their parents, and spoke to them of their peculiar duties and responsibilities; he often referred with much interest to these meetings—which, however, were not very numerous

—when, as a Christian Father, he addressed those exclusively who held the same important relation.

"The Half-yearly Examinations, which he conducted himself, he endeavoured to make the means of interesting the Parents in the instruction given to their children, and thus to induce them to be fellow-workers for their improvement. He considered the Examinations a stimulus and encouragement to the Teachers, and advantageous to the children, by leading them more carefully and accurately to fix in their minds important truths, and passages of devotional poetry, which, though perhaps at the time not fully understood, might in after life be highly valuable to them. Those who have never been present on these occasions can form no idea of the truly paternal manner in which he drew forth from these little ones their knowledge of the truths of religion, intermingling with what they had learnt his own instructions; or the encouraging smile with which he bestowed on the deserving the rewards prepared for them, praising those who had obtained a copy of the 'Book of Life' by patient perseverence through two or even three years, and urging all to go right onward. He afterwards addressed a few words of admonition to the assembled Parents; and these are now treasured up by many with affectionate sorrow. Dr. Tuckerman was present on one of these occasions; and few who were there will forget the expression which lighted up his benevolent countenance, as he sat by his brother in Christ so engaged; and he frequently exclaimed to Dr. C.'s daughter,—'How I love your Father!'

"Dr. C.'s presence was not less desired at the Annual Excursion of the children on Whit-Monday. He always rejoiced to share in the pleasure of the young, and

heightened them by his cheerful manner and lively expression; and by thus showing to them, and to all, that one who endeavoured to promote their highest interests shared also their present enjoyment, he greatly strengthened the bonds of memory by which his Christian counsels are now treasured in their hearts."

The visitation of his congregation, Dr. Carpenter felt to be an important branch of a Minister's duties. His other duties and engagements never permitted him to engage in it as much as he would have desired, and ordinary social intercourse he was obliged, in later years, entirely to discontinue. But the claims of the sick and the sorrowing were never forgotten or neglected by him. When visiting those in affliction, religion gave a feeling of wonderful calmness to himself, and enabled him to impart it to others; the storms of tumultuous emotion were at once stilled by his word and look of peace. Though his frequent visits to the house of mourning gradually impaired his health and spirits, he seemed at the time to share the sorrow, but not the weakness of those whom he consoled; and whilst they knew that he partook of their grief, they felt that he was imparting strength which enabled them to rise above it. His remarkable purity of mind, and the degree in which he had kept himself unspotted from the world, increased the influence of his private as well as of his public ministrations, and imparted a singular efficacy to the comfort or advice which he gave. He frequently said only a few words; but these were peculiarly adapted to the circumstances and wants of those whom he addressed:—"I often," a lady remarked, whose religious views widely differed from his own, "think of what you said to me,—

'Wait patiently and hope gently.'" Such words are treasured still in many hearts, after the lapse of half a century. The following extract from a letter of Dr. C.'s, narrating the death of a very estimable lady who accompanied an invalid pupil abroad, though she had an extreme dread of the sea, which only a sense of duty could overcome, and who soon followed her to the tomb, illustrates this observation:—

"On the morning they left, ——, who was to go down the Avon with them, came to speak to me, and I sent my remembrances and best wishes. On the impulse of the moment I did one thing more. I had been much struck in reading Joshua, chap. 1st, the morning before, in the usual family reading, with the applicability of the 9th verse to Miss W.'s circumstances; and, thinking I had sufficient acquaintance with her to justify it, I wrote on a slip of paper (Josh. i., 9), folding it, and directing it as a note to Miss W., with Dr. C.'s kind regards. The verse is as follows:—'Have not I commanded thee? Be strong and of a good courage. Be not afraid, neither be thou dismayed; for the Lord thy God is with thee, whithersoever thou goest.' I had the satisfaction of hearing from Mrs. —— that Miss W. felt interested in the reference, and pleased with my having made it; and more than once after, she expressed in her letters the comfort the passage had yielded her." A few hours before her death, she said to her servant,—"I should like Dr. C. to be informed, *that the Lord my God has been with me to the end.*"

His visits to the sick and the dying were not confined to the members of his own congregation. He never neglected a summons, and he was often called for by those who were strangers in the city, or who were not connected

with any Religious Society; and some of the most steady attendants on his ministry were not at first attracted by his preaching, nor convinced by his writings, but by these proofs of vital Christianity which had come to their knowledge. Personal danger from fatigue or from exposure to the weather, he disregarded,—perhaps even too much. The attacks of infection he also braved, when duty required it; and his safe-guard is shown in the following extract from a letter to one of his sons:—

"It is a well-known organic law of our physical system, that fear contributes greatly to bring it into a state in which it is most exposed to the influence of contagion; and that they are most secure who have most intrepidity of spirit. Now they who have a high and religious sense of duty, have the best preparation for that intrepidity; and therefore, without any mystical or enthusiastic sentiments on the subject, there is no doubt that a religious sense of duty is a great preservative. It assists in giving collectedness and calmness, to avoid needless danger, and inspires with firmness and courage when exposed to it."

The following remarks of the late J. B. Estlin, Esq., F.R.S., who, as medical adviser in many families visited by Dr. C. in hours of affliction, had special opportunities of witnessing the effect of his teaching, testify to this, and express what would be the feelings of many:—

"Those who had the opportunity of seeing Dr. C. in the sick room, could not but remark how promptly he perceived the times when the cordial of sympathy, and the comforts of religion could be best administered; and how appropriately he availed himself of them.

"Yet they, who, on the bed of sickness, have listened

to his consoling expressions, his pious suggestions, his supporting exhortations, his encouraging prospects, his truthful guidings, communicated in tones soothing to the ear, and breathing to the heart an assurance of sincere sympathy and affectionate solicitude, can best estimate the full value of Dr. C.'s welcome visits to the sick, the sorrowing, and the dying; and, in the awful moment when the heart has been appalled with the certainty that the fondest hopes are blighted, the dearest ties severed, they only can thoroughly appreciate his influence, who have felt his power to withdraw the breaking spirit from earth to heaven.

"The charm which pervaded Dr. C.'s pastoral visits was the result of no *art*,—of no professional adroitness; it sprang from the deep interest he soon felt for those who were in trouble, from the extent to which he seemed to identify himself with the anxious circles around him, and to participate in their cares. The consequence was, that those who in their seasons of trial thus shared his kindness, were accustomed to lean upon him for advice in even trivial matters; looking forward to, and welcoming, his visits, and feeling his absence, as if he had been a valued relative. Nor could it escape the notice of watchful friends, how sincere he was in his sympathy; how he made the troubles of others his own; how deeply their sorrows sunk into his heart,—depressing his spirits, and producing a wearing effect upon his physical frame.

"I can testify in numerous examples, how dependent those, who required his visits in seasons of distress, were upon his advice and sympathy;—how he supported them under difficulties, soothed them in anxiety, directed them in perplexity;—how he anticipated many of their wants;—

how he cheered the depressed, and illumined the prospects of the dying. It was indeed interesting and edifying to observe how he blended the character of the devout Pastor,—the wise counsellor, with the faithful, sympathizing affectionate friend."

It would be easy to fill many pages with extracts from touching letters addressed by Dr. C. to sick friends. But we must now proceed to speak of his social and domestic life.

Those who have carefully observed the subject of this Memoir in the foregoing pages, will readily believe that in his domestic relations, with his friends, and in his home, he especially shone.

The principles by which he wished his household to be guided were—mutual consideration, and order. His own sense of order was even painfully acute; and he sometimes suffered, from forgetting that others did not possess it in a similar degree. Every day he noted down the engagements he had made, and portioned out his time to each,

> "All in their stations move,
> And each performed his part,
> In all the cares of life and love,
> With sympathizing heart."

was his favourite verse, which he exemplified in his daily life.

Punctually at eight o'clock he assembled his household for family worship, when he read with comments some portions of Scripture. But it was when he read the "Harmony of the Gospels" in the last few years of his life, giving the copious illustrations in which his mind abounded, and showing by his whole manner, and the

tones of his voice, that every word came from his heart,—that feelings were excited, which none can hope to call forth, who are not equally imbued with the spirit of their Master.

"The few hours" [writes a friend to Mrs. C.], "I was privileged to spend in your hospitable mansion some years ago, afforded me a deeply interesting opportunity of witnessing how truly you described the beloved and venerated Doctor as 'seeing God in all things, and all things in God.' Never shall I forget the deeply reverential spirit in which he conducted the family devotion. Although I have often since been edified by his Pulpit devotional exercises, my mind recurs to no service in which I could so well regard him as fitted for the society of the just made perfect, as in that family prayer."

The following extract from a letter of Dr. Tuckerman's (Jan 18th, 1834), corroborates this statement:—

"Delightful is it to me to feel that I may be with you too, in that hour which will ever be sacred in my associations with Bristol;—that hour in which for seventeen days we mingled the morning incense of our thanksgivings and our supplications. Should I live to pray again in the circle of my own beloved family, the hour when prayer is wont to be made among you will not be forgotten by me. I have no fear of losing any of the impressions of the days which I passed with you. But among the last of those to fade from my memory would be the family gathering in the morning;—the cordial, heartfelt shaking of hands, and equally heartfelt and affectionate salutations;—the solemn impressive reading of the word of life;—the prayer of true and united devotion;—the gathering around the breakfast table, and then the alternate reading and

conversation; till, the preparation for the active duties of the day having been made, each goes to his and her department of appointed service. . . . How precious is Christianity in its influence, even on our affections and friendships here. It is to our religion that I owe all that I have enjoyed with you, and all that I shall enjoy in my recollections of you."

Dr. C. was given to hospitality, and exiles from many different countries found him a friend ready, not only to sympathize with them, but to render them effectual aid. His connections introduced him to many intelligent foreigners who were visiting Bristol, intercourse with whom enlarged and refreshed his mind; he had also great pleasure in becoming acquainted with some of his American brethren; and many who came expecting to see only the scholar and the controversialist, returned full of love for their warm-hearted host.

He was keenly alive to kindness. Among the letters which he has preserved, there are many which he only kept for some expression of sincere affection; and he inculcated on his children that gratitude to those who had exerted themselves in his behalf, and that desire to labour without hope of reward,—because they had received where they had not laboured,—which he felt himself. "Thine own friend and thy father's friend forget not," was a sentiment which he often and earnestly quoted.

When young he took no pleasure in poetry; when old he esteemed it a great solace; and the manner in which he read it aloud showed how deeply he entered into its pathos, its grandeur, and its beauty. Milton and Wordsworth were his peculiar favourites: of the latter poet he made many acknowledge the merits, who were before

ignorant of them; and the sonnet on the Imagination, in the sentiments of which he fully accorded, he esteemed one of the finest in the English language.

The scenes of nature, and descriptions of them, in which when a boy he professed to take no pleasure, in later life afforded him the purest delight. The taste for natural beauty he loved to cherish in his children, and it yielded him his chief enjoyment in his long and tedious illnesses: and he seems to be an instance, in which the imaginative faculty, instead of drooping with age, required time to grow and ripen.

In a letter to a young friend he says:—"I should probably have told you in some detail . . . of our excursion to Tintern, which had no one feature to check the cheerfulness and interest with which young minds enjoy such things, and which, from them, flow into the hearts of those who delight in the happiness of others: indeed I know not how, in such scenes as we witnessed, the heart could be otherwise than cheerful, with tolerable health, and thoughts like those in our hymn 412:—

> 'With God my friend, the radiant sun
> Sheds a more lively ray.'"

This feeling showed itself most conspicuously in his latest discourses; invigorated by religion, it grasped "the substance of things hoped for," and presented "the evidence of things not seen."

Though his family could not have much private intercourse with him, on account of his incessant engagements, yet his simple presence shed such an influence round him, that his only was a happiness and a benefit.

The views of the parental relation which he developed in his work, "Principles of Education," he exemplified in

his own family; in fact, this work may be regarded as an expression of his ordinary life.

One point in Dr. C.'s character we cannot pass without special mention, because in this respect he was not only in advance of his age half a century ago, but even of the present time; we allude to his views respecting the female sex. While he held that the two sexes were essentially different, and each had its own special work in the world, he had a very high opinion of the value and importance of female capabilities and influence, as is shown in his sermon in the accompanying volume on this subject.

He treated all his children with perfect impartiality, both in the education they received and in the distribution of his property, and as his three daughters preceded in age his three sons, in many respects they had greater advantages. To them he was able to devote more personal time and attention; and they shared the lessons of the young gentlemen his pupils, adding to these domestic training with their mother, and the accomplishments usually given to the female sex. His daughters fully appreciated these advantages, and were happy when they could aid him in his school duties, and eventually relieve him from them by themselves keeping, with their mother, a school for young ladies, to whom they endeavoured to impart the benefits they had received. A few extracts from his letters to his children will show the tone of his intercourse with them, and his earnest religious teaching:—

"Keep close to the Scriptures, my child, and they will be a light that will become brighter and brighter unto the perfect day. But associate with the plain declarations of

Paternal mercy to pardon, and grace to help in time of need, all those sentiments which arise from profound reverence for God as perfect in holiness and righteous in all His ways, and from a deep sense of unworthiness and sinfulness, in comparison with that standard which the precepts and example of Christ set before us; and from the compound sentiments derived from these various sources, exalted by such as those elevated views of God present which such minds as Channing lead to, (which are nothing more than the developing of those contained in the Scriptures)—and supported by watchful endeavours to cherish the spirit of the Gospel, and to approve yourself in the sight of Him who looketh at the heart—you will form evangelical affections and views, equal probably in genuine ardour, and at any rate, as earnest and as effectual for spiritual guidance, as any which usually have the honourable appellation, which at least is not exclusively appropriate to them.

The following—written not many months after his return home, on his recovery from his depressing illness, is addressed to his eldest daughter:—

"Bristol, March 30th, 1828.

"My Beloved Child,

"If it be the best will, thou wilt have these few lines to read on thy birth-day; and then 21 years will have passed since first I had the appellation 'Father.' I look back upon the past, with wonder that I have been spared so long, and with gratitude that, after interruptions of no common character in our prospects, after a period of thick darkness, I am spared still to delight in my children, and to look upon them with calls for thanksgiving. Yes,

my dear child, I feel now, what I never could have felt so strongly but for the increased endearment of the discipline which has been allotted me, the simple tenderness of a Father's love; and that our Heavenly Father has supported you all, and above all your Mother, and thus far conducted us in safety, and given us cheering hopes again that the future may be useful and peaceful, is indeed of His rich mercy. But this train of thought I will not any longer continue: I was going to add that, but for all the trials we have gone through, it is scarcely probable that I could have viewed you all with such a cheering feeling that you are indeed blessings to me.

* * * * * *

"May He, who has given thee a heart to love and serve Him, make thee more and more a partaker of the mind which was in Christ Jesus, and thus prepare thee for a better world, and, if it be His will, for usefulness and blessedness in this;—preserve thee to be thy Mother's (why should I not say thy Parents') comfort and friend, the affectionate, watchful, judicious friend of thy Sisters and Brothers, and the Christian friend and adviser of many more. We know not what is the path in which thou wilt be called to tread; but we feel all earthly solicitude swallowed up in the desire, that thou mayest be the faithful servant of Christ, and mayest be enabled, while working out thine own salvation, and going on towards Christian perfection, to work for others the work assigned thee, and faithfully, calmly, and perseveringly, do the Lord's will.

"Our future is indeed involved in much uncertainty. I have been led on in the wilderness; and I am quite sure that, if I can but keep the great purposes of life duly in

sight, and be contented with employing opportunities as God affords them, there are abundant sources of usefulness and comfort in all the probable occurrences before us.

"I have written a little inscription in the volumes ['Hartley on Man'] we send you, as marks of affection, and I may add also, of thankfulness to Him who hath thus far conducted thee, and I trust in the way of Heavenly wisdom.

* * * * * *

"God bless thee, my beloved child,

"Ever thy Father and friend,

"LANT CARPENTER."

The following note accompanied a mourning ring (sent him in memory of one of his early pupils), which he presented as a birth-day gift to his youngest daughter, on coming of age:—

"April 17th, 1832.

"To MY DAUGHTER ——,

"Aged 21 years.

"Accept this ring, my dear child, as a pledge of thy Father's love,—of his best desires that, as thou growest in years, thou mayest grow in the wisdom of the heart, and in the likeness and spirit of Christ.

"Let it be an emblem of that family union and affection, which, in all its influences and duties, your Parents rejoice in seeing so much among their children, and desire to see abound more and more.

"Let it be an emblem of those virtues and graces which adorn the soul; all tending to one common centre.

"Let it be an emblem to thy heart, of that eternity to which we are all tending. It was a token of mortality,—let it be an emblem of immortality:—

'When all shall live, that sanctifies;
And all that sullies be subdued.'

"As to the journey thither, I know not what is best; and only desire for thyself (and for all my beloved children, and their beloved parent),—that you may be led the right way to the heavenly kingdom; and that there we may be

'A happy family in heaven,
And not a wanderer lost.'

"Thy faithful and affectionate Father,

"LANT CARPENTER."

The inscriptions which he wrote in the books that he gave to his children, and to others in whom he took an interest, are usually extremely appropriate, though short; and are affecting from their tenderness and simplicity. The following, written in a copy of his "Unitarianism the Doctrine of the Gospel," shows how desirous he was that his children should inquire for themselves:—"This volume is given to ——, at his own request, that he may become acquainted with the grounds of his Father's convictions respecting the Doctrine of the Gospel; but with the earnest desire that he may, as his knowledge and his understanding shall enable him, search the Scriptures for himself: that he may seek faithfully for Christian truth, under an earnest serious love of it, unbiassed by authority and uninfluenced by worldly motives; and that to whatever conclusions he may come, respecting controverted points of belief, the faith of the Gospel may dwell in his heart, and guide his life, in piety and humility, in purity and temperance, in uprightness and love."

To the same son, when absent from home, he thus writes:—

"It is very delightful, dear R., to have such frequent communication with you, and to see so much what is passing in your mind. If it be the will of God that we *both* continue some years in the service, to which I trust you will more and more devote yourself, and in which you, in the natural course, may expect many years, it will be still more delightful, even if the communication should be much less frequent, to have a cheerful confidence that you are pursuing your work faithfully and watchfully,—not looking for immediate effects so much as for that permanent good which may reasonably be expected from earnestness, from conscientious endeavours, from acquaintance with the scope and tendency of the Gospel, with the wants of your fellow-travellers, and of the human heart. The knowledge and the principle you will gain—by the examination of your own spirit, by consideration of the communication which others have made of their spiritual stores and experience, by the study of those records which supply such funds of true wisdom, and with all, and as the support of all, by the culture of the deep sense of religion, and faith in God and Christ and things unseen,—will be like the shining light which shineth more and more unto the perfect day."

The following extract, from a letter to one of his sons (who had just come of age), relative to his future plans, indicates how free his love was from selfishness:—

"What are your own sentiments? your next move must be with the approval of your own judgment. My legal right over you, you know, is ended; but I feel assured that I shall have as much of your regard to my opinion as I desire to have, in the formation of your future plans. I have so perfect a confidence in the sim-

plicity of my desire to promote the welfare of my children, that I am able to confide in their trusting to it. I know that I never plan for them with a view to myself. May the Gracious Being that has preserved thee my son to manhood, and all of us to one another, give thee, and give us all, His aid and blessing!"

The older his children grew, the more he planned *with* them instead of *for* them; and whilst they neither were able, nor wished, to lose that feeling of reverence, which mingled with their solicitude and love for them, he treated them more as his friends, in whose sympathy he found a refreshment from his various trials. Home was the place he loved best.

We will conclude with the following pleasant letter to his daughters, when he had accompanied them to Paris to prepare for their future school labours:—

"Bristol, May 14th, 1829.

"I hope, beloved children, that you received my letter written on Sunday from Boulogne. . . . Will you credit me when I say, that though I was returning to England,—my home, and those so dear to me, I lost sight of the fine coast with emotions almost of sorrow. I feel greatly attached to Paris, and to friends whom I have there, and I thought it was probably the last time that I should ever visit it; and I felt too, that it was the temporary home of my dear girls, and that one of them I should not (not improbably) see again for several months after the other returned to us. I have reason for attachment and for grateful emotion in connection with Paris; and I have found my visit not only interesting, but in different ways cheering and refreshing to me. I

think it well worth the expense, in its not only having given me the comfort of seeing you settled to my wish, but in knowing where you are, whom you are among, and how you will be succoured should succour be needed. I hope you will write fully and freely to us. I can now explain whatever may require explanation; and what you do, what you see, and what you hear, cannot but be very interesting to us.

"Shall I take up my journal from the place I left it on Sunday?—but I must presume on your permission, since you cannot give it; but you may leave my narrative till you have leisure to spell it out. [It was written in shorthand.] We set sail, or rather worked our paddles about half-past two, and had a fine calm voyage, with scarcely any one on board sick. We reached Dover about six. For a long time the French coast was all my object; and a beautiful day it was, unclouded, and though with a brisk wind not enough to oblige me to put on my cloak. The sea was just enough moved to have its surface darkened; while the gradually fading shores looked bright with the reflection of the sun. I was interested in observing how the column of Napoleon lessened as we proceeded, and was at last lost sight of; and then we came in full sight of the coast of Dover, and by degrees of the castle crowning its summit. The view was far more majestic than I had anticipated, and the calm of Sunday was but little interrupted by the passengers, of whom there were not many, and most of whom seemed disposed to be silent."

CHAPTER VIII.

PERIOD FROM THE RELINQUISHMENT OF HIS SCHOOL TO HIS DEATH.

1829—1840.

We are now arrived at the closing period of Dr. Carpenter's life. Though not yet fifty, he considered himself, and was regarded by others, as old—not in length of years, but in length of service; and he felt that the time was come, in which he might devote himself to those pursuits, for which he long had yearned. He had now leisure to engage more fully in the private duties of the ministry. He resumed his catechetical classes; and commenced a series of Expositions of the New Testament, which he delivered instead of the Second Lesson; in the evening taking a consecutive view of our Lord's ministry; in the morning expounding, first the book of Acts, and then the Epistles. In preparation for this new branch of pulpit duty, he made his extensive library available, by examining all the critical works that were accessible to him; weighing the different opinions contained in them, and occasionally striking out a new mode of interpretation. His results, which he generally

committed to writing, were conveyed in a popular form, adapted to the pulpit; the steps by which he arrived at them were wearisome and slow, as he would often spend hour after hour in pondering on a single text. His labours, however, were rewarded, not only by the benefit derived by his hearers, but by his own increased acquaintance with Scripture, which confirmed and enlarged his simple and comprehensive views of apostolical doctrine.

His studies, however, had never been exclusively theological; he resumed with much interest those metaphysical inquiries to which he had always devoted attention; and to extend amongst others an acquaintance with what he considered an important branch of knowledge, he delivered at the Literary and Philosophical Institution a course of lectures, on the Intellectual Powers of man, with a peculiar reference to the processes of education and self-culture.

From his experience of the degree of interest which he had been able to excite among his catechumens and pupils, when he had instructed them in Moral Philosophy, he felt no doubt that he should be able to make his course sufficiently popular, and his experiment succeeded beyond his most sanguine expectations, as the attendance was peculiarly good. As a specimen of the manner in which he elucidated his positions, so as to be interesting and intelligible to a promiscuous assemblage, we may quote his remarks on the Island of the Naiads,—a picture, by a native artist of great genius, who has since died, which was then exciting much attention:—*Imagination* is the subject of the lecture:—

"To those who have not seen Mr. Johnson's picture, no representation of mine could do it justice; but those

who have seen it will at once retrace the chastened but glowing beauty of the sky, the fine contrast of the deep repose afforded to the mind by the composition of rock and foliage on the side, the arch of highly wrought trees which appear to come out from the canvas in front, giving, in connection with the sky behind, an impression of nature in its most beautiful forms, and in its happiest circumstances, beyond what I myself have ever observed in a painting.

"The story is wrought in it with the artist's conceptions, and was the foundation of them; but all that the painter requires from it is, to serve as a guide and prompter to the spectator's imagination. But what was in this instance the process of the painter? It was chiefly in the mind. The first, and only strokes that did not appear on the canvas, were a few lines forming a rough sketch (not entitled to the appellation of an outline,) of the group of trees in the centre of the Naiad's Island. To the practised eye, even this might have conveyed the impression of genius; but mine is not so practised; and rather than scan the merit or demerit of that which the artist had put down, apparently to fix his purpose, and to keep his conceptions in unity, I much preferred ascertaining (as he kindly enabled me to do) what were the processes of imagination by which the work went on.

"This sketch was not the origin, but the first prompting of his earliest conceptions. These had been already wrought to a distinct state, by the abstract exercise of the imaginative mind, in which the feeling—the sentiment of the whole was established,—that which was to serve as the key in music, to give every thing its unity, to preserve

from unmeaning or extraneous additions, to give effect to the first bold visual conceptions. And then, as the execution advanced, there were various and additional combinations presented, various developments of conceptions scarcely defined, various pictures of memory and imagination recalled, and the judgment exercised in the selection, and the taste in the combination, of them.

"When I saw it first, it was finished;—the last stroke had been given to it, preparatory to its being sent to the exhibition of the Academy; and I believe I state the fact correctly, upon which I was most desirous to satisfy myself, (for I had never had such an opportunity before,) when I say, that this, which now presented itself to delight the imagination and love of nature, was never, in *its full distinct detailed conception*, in the painter's mind, till he saw it before him; but was wrought out of the mixture of faint ideality and partial distinctness, and clothed with a tinge of sentiment, with which the whole was to harmonize.

"And this is precisely what takes place in those higher compositions of the pen, in which vigorous power of mind is much concerned;—where thoughts are to be unfolded to others which often seem too big for utterance, and which, till they are clothed in words internally or externally, cannot be fully developed to the mind itself."

He afterwards delivered the course at Manchester, and subsequently repeated it at Bristol for the benefit of the Institution. The principles and classification he adopted were printed in a small tract:—"An Outline View of the Powers and Operations of the Mind."

The numerous and attentive audience which he obtained at the Institution, was not, however, a fair index to public

feeling. The Bristol College was then set on foot; and though there was perhaps no one in the city who took a greater and more intelligent interest in education than himself, he was advised, if he wished it well, to keep entirely aloof from it, as the alarm which would be felt by the High-Church party would render his co-operation very injurious; his judgment, however, on some points, was privately sought and was readily given. To be shut out from honours and privileges for Christ's sake was not a thing intolerable to a religious man; but he felt it hard indeed when his conscientious convictions debarred him from those fields of service, in which he knew that he could be an efficient labourer.

On the death of George the Fourth, there was a general election; and henceforward the exigencies of the time led him to take a much more active interest in public affairs than in any previous period. On the present occasion, the great question was that of the Abolition of Slavery; and he wrote a handbill to encourage the electors to "be just and fear not," in which he recommends those measures which would elevate the slave and prepare him for complete freedom, at as early a period as possible, and hints at a compensation to the Planters. It is said that thirty thousand pounds were spent in this contest; the candidate whom he supported was defeated.

This (1830) was the year of Revolutions; and his visit to the French metropolis, and his observation when there of the course of public affairs, led him to take great interest in the events of the Three Days. A public meeting was held at Bristol, to manifest sympathy with the Parisians, "which [says the *Scotsman*], may perhaps without exaggeration be said to bear the palm, for

eloquence and liberal feeling, over all the meetings that have been called upon the same subject. The *Bristol Mercury*, of Sept. 14th, has given, what is perhaps unique in its way, a report of the speeches both in English and French." This was done to enable the people of Paris to read in their own language this expression of British sympathy. Among the requisitionists occurs the name of the celebrated Robert Hall; and many who differed in politics united together in the enthusiasm of the time. Dr. Carpenter, in moving one of the resolutions, entered into some of those details with which his acquaintance with the French furnished him; and concluded thus:—

"I must pass by many thoughts that crowd into my mind; but I cannot conclude without expressing the conviction, which the events of the last forty years, thus terminated, cherish, that He who ruleth in the affairs of men is, by various means and discipline, diffusing light, and liberty, and righteousness among mankind. If to some I appear to be enthusiastic in such sentiments, I allow myself to suppose that, being, as a Minister of the Gospel, out of the immediate influence of many of the narrowing connections of society, and accustomed, as from an eminence, to observe the more distant prospect, I may form a judgment on such points more correct than those who are on the level ground. Of one thing I feel assured, that events are confirming the great doctrine of benevolence,—that all nations are to be regarded as parts of a great family, to no one of which injury can be done, without others in some way suffering, and no one of which can receive good, without others being eventually benefited by it, gradually extending to one another their mutual advantages, and participating in their respective sources of prosperity."

The unsuccessful attempt of the Poles, in the year 1831, to recover their freedom, roused the sympathies of all friends of liberty, and Dr. C. warmly espoused their cause, and took an active part in obtaining a public meeting in their favour. The late celebrated poet and historian, Niemcewicz, resided for some time at Bristol, and was the object of his respectful esteem. His character, however, of friend to the distressed, brought upon him many of those unprincipled impostors who are to be found in every nation; but though the frequent abuse of his confidence and kindness led him to greater caution, it never chilled his benevolence, or extinguished his interest in that unfortunate people.

In this year the Unitarian Christian's Hymn-book was published. The preface states that:—

"The compilation of this Hymn-book was commenced in 1824, in consequence of the liberal offer of one hundred pounds, made anonymously, to the Lewin's Mead Congregation in this city, when the Collection in use among them had become out of print, in order to defray the expense of printing a new one; the individual proposing that a copy of it should be given for each copy of the former possessed by a member of the Congregation. Various circumstances have contributed to delay the execution of the object; but it has never been out of sight."

Almost all the editorial labour rested with Dr. C. It proved of much spiritual benefit, and a great consolation to many, out of his own Religious Connection, who thankfully owned their obligation to it. Four of the hymns are his own composition. He never laid claim to any poetical skill, but was desirous to express, in a form suitable for public worship, some of those feelings which were continually present with him.

The year 1831 is rendered memorable by the great

struggle for Reform; and Dr. C. hailed with delight the enthusiastic reception of those principles, which he had held from his boyhood, but which he could not have hoped to have seen so generally adopted. The election at which, for the first time for half a century, two liberal members were returned for Bristol, was conducted with unparalleled decorum; and the public meetings, which were held in consequence of the proceedings of Parliament, reflected honour on the city. At the end of the month of October, however, Sir Charles Wetherell, who had been the idol of the populace when he opposed Catholic Emancipation, but was now the object of their detestation from his violent aversion to Reform, visited the city in his official capacity as Recorder. Some disturbance was anticipated; but nothing at all approaching to the dreadful riots which ensued. It is not necessary here to enter into a history of those lamentable three days, during which the refuse of the city, encouraged by the excitement that prevailed, and joined in the madness of the hour by many whom calm reflection would have induced to forbear, committed the greatest enormities: breaking open and setting fire to the gaols,—pillaging and consuming the Mansion-house, Custom-house, and nearly fifty dwelling-houses in Queen's-square and the neighbourhood,—without distinction of party.

Before Sir Charles Wetherell arrived, Dr. C. addressed a letter to one of the newspapers, urging the people to receive him as a judge, silently and peacefully. "I heartily dislike his political course [he says], but *I would be one of his body-guard as a* JUDGE. Cheers and groans will excite each other; but both would show that party spirit forgets the solemn purposes of public justice." When the riots

commenced, he did every thing in his power to promote the peace of the city, and fearlessly traversed the scenes of destruction to visit some orphan ladies who belonged to his congregation, and at whose house—in the Square—he passed the night for their protection. He often mentioned, as a pleasing proof of the benefit of education, that none of the children connected with the Lewin's Mead Schools neglected his admonitions—not to place themselves in the way of temptation, by going to the Square; and that the same might be stated, with scarcely an exception, of all the Sunday Scholars in the city. He had no apprehensions for the safety of his own family; and so great was the confidence that his house would be unharmed, that more than one of his neighbours brought their valuables to be under his safeguard; he himself went from place to place, wherever he thought he could be of most use, fearlessly encountering danger when it met him in the path of duty. On one occasion, he narrowly escaped with his life.

Dr. Carpenter was deeply interested in the proceedings of the Courts Martial, and in the trials of the rioters by the Special Commission. One man, Courtenay, who appeared to the Roman Catholic clergymen, to whose denomination he belonged, to be innocent, was convicted and sentenced to transportation; and they interested Dr. C. in his behalf. It proved that he did not bear a good character, and had not staid at home the whole of the eventful evening; he adduced, however, a chain of evidence, which established, to the full satisfaction of those who examined it, that he was not at the scene of the riots; and Dr. C., feeling himself convinced, after minute investigation, urged the consideration of the case

upon the Home Secretary. When it appeared probable that there would be a change of Ministry, he took a journey to London, with the sole object of obtaining a favourable consideration of it before it should be too late; and the pardon was at length granted. Courtenay had already embarked on board the ship for transportation; but cholera having broken out, and carried off some of the prisoners, it put into Milford Haven, and thus the pardon arrived in time to save him from his impending fate. His efforts on this occasion enhanced the respect and love which the poor bore to him, and the beneficial influence which he was consequently enabled to exert over them, was widely extended and increased.

Dr. C. was one of those who desired that there should be a full investigation of the circumstances attending the riots, and who hoped that the result would be the organisation of an efficient police, and the appointment of a magistracy, acting more in sympathy with the great body of the citizens. But at the public meeting, to petition Government to institute an inquiry, he took no part, except to restrain those speakers who seemed disposed to prejudge the question.

The Mayor was tried before the Court of King's Bench, on an information filed by the Attorney-General, charging him with neglect of duty in his office as Mayor of Bristol, during the riots; after a trial of seven days, he was honourably acquitted. Dr. C. was obliged to be present to give evidence, and was thus spoken of by the Attorney-General:—

"Some observations have been made upon Dr. Carpenter,—did you ever hear of more activity?—a gentleman venerable in the highest degree for all his excellent

qualities, well known to the public as one of the first of teachers, and one of the most learned and ingenious writers,—a gentleman in every sense of the word, making a sacrifice, making himself the slave and messenger of the Corporation."

In the year 1832, the Cholera visited Bristol; but it was not so terrible in its ravages, as in some other towns. Dr. C. conducted public worship on March 21st, the day appointed by government for the General Fast, on the principle that a religious service was never unseasonable, when circumstances prepared the minds of his congregation for it, and gave them the opportunity of attending. Before reading the second lesson, however, he explained why he had the service, and protested against parts of the proclamation.

The entire freedom from business on this day was taken advantage of by the respective Committees of the Congregational Library, and Fellowship Fund, for holding their Annual Meetings; and it was suggested that the members of each, with their friends, should take tea the same evening in one of School-Rooms. Dr. C. was thus spoken of by one who had been present:—

"I cannot conclude, without expressing, in common I am sure with all who were present, my warm gratitude to our beloved Pastor, for his indefatigable exertions in rendering the Fellowship Fund Meetings (and indeed *all* in which he is concerned) so interesting and *instructive*, as they so frequently are,—eminently so on the present occasion. Dr. Carpenter does indeed prove himself our true *friend;* I had almost said *father;* and if ever this should meet his eye, let him assure himself, that those most affectionate admonitions which he addressed to the

younger members of his congregation especially, (and with which he closed the proceedings of our ever memorable 'Fast-Day') will never be effaced from their grateful hearts. That God may suffer him to live to know that 'His labour has not been in vain in the Lord' will ever be our ardent prayer."

Congregational Tea Meetings were subsequently held on Easter Mondays. They will long be associated in the minds of many, with the recollection of him who is not erased from the tablet of the heart, though removed from the sight of the eyes; who will still be seen by them in spirit, with his face beaming with cheerful benevolence, going round the room with a kind word, spoken with that tone of love which gave it a double value, to each member of his flock; his parting benediction still will fall upon their ears, and excite them to acquire the spirit of Christ, that they may meet with him in those mansions, which Jesus has gone before us to prepare.

The resignation and subsequent death of the Rev. John Rowe, the senior pastor of Lewin's Mead Chapel, led Dr. C. to write:—

"I shall be rejoiced and thankful indeed, if the Committee should meet with one who will not only be acceptable and beneficial to them by his pulpit services, and interesting and useful in the more private intercourses, but also able and willing to share in the superintendence of the schools, and in the other objects of congregational usefulness. If you look to one younger than myself (to which prospective views will probably lead you) I shall be desirous to give him the aid of my experience, and of reflection earnestly and very frequently directed to the means of useful service."

Such a colleague the Congregation obtained for Dr. C. in the Rev. R. B. Aspland, M.A.

At this time, (1833) public attention was much directed to the measures for the Abolition of Slavery. It was one of the earliest subjects which had occupied Dr. C.'s mind,—one of those having national or general interests in view, which had been in his heart from boyhood, had been realised far beyond his expectations. Owing to the temporary residence of his eldest son in the West Indies, he was able to obtain impartial information as to the state of the Negroes, and to enter more distinctly into the difficulties attending any general measure, which was to be carried into effect in islands possessing such different local governments; and circumstances, as we have before intimated led him to form comprehensive views, without inducing him to forego his principles. His interest in the question he evinced in letters to the public prints, and in communications with those who were engaged in carrying forward the legislative enactment. Lord Stanley, then Secretary of the Colonies, expressed his "approbation of the dispassionate tenor in which this most embarrassing subject" was treated by him. The Government measure, though not entirely unexceptionable, obtained his general concurrence.

On the two Sundays in which he took the evening service after the eventful 1st of August, 1834, he delivered appropriate sermons from Luke iv., 16—19, in great part extempore, full of the outpourings of his own fervent and grateful heart. He commenced thus:—

"On Friday last, the first of August, by an Act of Parliament passed last August, the system of slavery

ceased through the British dominions; and, blessed be God, there is no longer a slave among our fellow-subjects! Our sovereign is now the king of freemen alone. Would to God that all of every colour would learn to be freemen in the highest sense! The greatest conquest which Christianity ever achieved through a national legislature has been effected; the representatives of our nation agreed to pay the vast sum of twenty millions sterling, as a compensation to those who had a legal right over the persons and services of eight hundred thousand of our negro brethren. . . . . .

"May the God and Father of all bless the work, and all who have in various ways contributed to commence it! may the spirit of wisdom and of love rest upon those who have now to carry it to its completion! and may the influence of this great national act of justice and benevolence contribute—it will contribute—to promote the great purposes among other nations, and especially in that great nation, united to us by a common origin, by a common language, by common interests, and by common objects!"

Mr. Wilberforce the distinguished advocate of the cause in the British senate, had his dismissal from this world at the time that the great purpose of his life was clearly on the verge of accomplishment; and Dr. Carpenter made a point of attending his funeral. He makes an allusion to him at the close of the sermon on "The cloud not bigger than a man's hand."*

It is an interesting coincidence, that, when he delivered this discourse, the Rajah Rammohun Roy was attending

* Sermons, No. XIII., vide p. 180.

Divine Service in his Chapel. He had long known and respected this eminent man, and had occasionally corresponded with him; and when, in the spring of 1831, he arrived in England, he was gratified with the hope of making his personal acquaintance. Soon after the Rajah's arrival in Liverpool, being asked by a stranger what Englishman he most desired to see, he replied: "Dr. Carpenter." The Rajah, in the autumn of 1833, executed his long-cherished promise of visiting Bristol, and was a guest with Miss Castle, of Stapleton Grove,—a ward of Dr. Carpenter's. But ten days had scarcely elapsed, before the fatal disorder began its ravages; and in less than ten days more, he died, September 27th, 1833.

In order to preserve his caste, he was not buried with other dead, or with the usual rites, but in a beautifully adapted spot in the shrubbery, near the lawn, of Stapleton Grove, under some fine elms; he was followed to the tomb, in silence, by Dr. C. and others of his friends. Every thing conspired to give an impressive solemnity to his obsequies.

Dr. C., who was very much affected by the event, preached his funeral sermon, on the evening of the 6th October, to a densely crowded audience. After noticing his own friendship to the Rajah, he selected as his text, Daniel vii., 13, 14, and gave a review of the labours, opinions, and character of the illustrious deceased. The large concourse of hearers listened to this discourse, though more than an hour and a quarter in duration, with a silent attention which was extremely striking. The sermon, with a biographical notice and other documents, was subsequently published.

The Rajah met in England one whom he had long

desired to see, and of whom he spoke with affectionate veneration,—the benevolent Dr. Tuckerman,—whom the incessant toils of Christian love had so reduced in health and strength, that he had been obliged to visit Europe. Dr. C. writes as follows, after meeting him, for the first time, at Brighton :—

"19th October, 1833.

"Dr. Tuckerman quite answers my expectations; he seems an incarnation of the spirit of Christianity. What quiet conversation I could allow him to have with me, developed his plans in two cases of great interest; and gave me, in some respects, new views as to his influence, and the nature of it; in other respects, confirming what I had before believed, on experience."

It was a source of great gratification that he was able to secure him and his friend, the Hon. Jonathan Phillips, as his guests. They contracted an affectionate intimacy, that is to be renewed, we trust, where all that is imperfect shall be done away. Notwithstanding Dr. T.'s infirmity, he showed all that lively cheerfulness, which those who only knew him as the earnest pleader for the poor, but little associated with their ideas of him; he felt himself, as he often most emphatically remarked, completely at home, and in company with a kindred spirit, to whom he was bound by ties of no ordinary Christian love. Though intellectually different, they had many moral characteristics in common. There was in each the same spirit of cheerful piety, which, like charity, hopeth and believeth all things, trusting with filial confidence, that the great Father is actuated by infinite love, as well as wisdom and power. There was the same faith in the good which is in the heart of every man. There was the same enlarged

benevolence and universal sympathy, combined with the tenderest affection and warmest friendship towards those most nearly united to them. There was the same ardour: in Dr. T. it was concentrated mainly on one object, and, to those who knew not how worthy it was of the greatest self-devotion, it seemed enthusiasm; in his friend it was more diffused, inspiring him in the various paths of Religion and Philosophy, Literature and Politics. Each, too, worn out with incessant labour in behalf of others, met eventually with death in the foreign clime to which he had resorted for health. Nothing was wanted to quicken Dr. C.'s zeal in the cause of those who had none to help them; but if there had been, this visit, often dwelt upon with affectionate interest, would have supplied the deficiency. He subsequently edited some extracts from the valuable work on "The Principles and Results of the Ministry at Large," which Dr. Tuckerman composed after his return to America.

Dr. Tuckerman returned to the United States in the Spring of 1834; and early in the next year Dr. C. co-operated with the ladies of his Congregation in establishing a Society for visiting their poor and the Parents of the Sunday-Scholars, with a view to afford them Christian counsel and sympathy, and, when requisite, other assistance. The members of the Society assembled at each other's houses once a month, to make articles of clothing—principally for the sick and aged; and as at these meetings the attendance of one of their ministers was requested, Dr. C. frequently presided, and read to them, while they worked, some interesting or instructive passage, which might excite or direct their Christian efforts, concluding with a portion of Scripture and a

prayer. An opportunity was thus afforded those who were present, of becoming more familiarly acquainted with him, and of receiving his ever ready sympathy, aid and counsel, in their benevolent exertions; and they remember with deep interest those meetings, when he was among them as a Father and friend.

He had long felt regret that his engagements prevented him from visiting his 'Poorer Brethren' in their homes, as much as he thought that it was the duty of a Christian Pastor to do; and though, when sought by them as a comforter in sickness or sorrow, he felt that those in an humble station had only a higher claim upon him, and consequently devoted to them even more of his time and attention than to his richer friends, yet he feared that they might often be without his aid, when it was needed, from their being withheld by modesty from applying to him. The knowledge that his poor were thus cared for, and that he would be informed by the visitors whenever his presence was needed, relieved him, as he himself often said, of a painful load.

"When he first came to Bristol," wrote one of these visitors, "there were scarcely any poor belonging to the Lewin's Mead Chapel, except a few dependents on rich families; while at the close of his ministry the galleries were well filled, and the free seats were occupied by persons whose decent appearance and orderly demeanour showed that they were not poor in the true riches. No class of hearers valued his pulpit services more than these; they derived from them food for reflection during the week; and now retrace them, when on the bed of languishing they so much desire, but can no longer have, his presence. They felt that they under-

stood him; and were particularly struck with the warmth and frequency with which he dwelt on the character of our Saviour, and on the blessings of the Gospel. Many first came from curiosity, having heard us evil spoken of as not believing in Christ, but they found that his name was mentioned with as much true feeling here, as in other places, and became stated attendants.

"After his departure, his absence was deeply felt in the hour of sorrow. The mother, when committing to the earth her youngest hope, remembered with emotion that, when before she followed to the tomb a beloved child, and overwhelmed by her feelings could not tear herself from the spot, he gently took her arm, and soothing her led her from the grave. An aged pair, with whom he was comparatively but little acquainted, had been earnestly longing for him to return home;—'but now,' they said, 'he is gone to a better home'; and when confined to their bed, they could not restrain their tears while the 14th of John was read to them at their request, as it was the last they had heard him read. Many were the anxious inquiries made respecting him by the poor during his last illness. One poor Catholic widow said she trusted that he would recover, for he had the prayers of all the poor. A venerable old man, for whom Dr. C. had much regard, was the first of his flock who followed him to the Father's house. His grief for the loss of his beloved Pastor had been deep, and he longed to be with him where he was: his last words were,—'Soon I shall see my blessed Saviour and my dear Dr. Carpenter!'

"Of the love of the poor to him it were in vain to attempt to give any adequate idea: it can be imagined by those only who knew what a Pastor he was, and who have

witnessed the deep return of gratitude made by those who are despised of men, to one who feels to them as Brethren, and who shows that he feels so by innumerable little acts of kindness, which can hardly be described, but which are highly appreciated. They revérenced his high character; they admired and valued his public teachings; but still more did they love him, for that promptness to aid them in both temporal and spiritual difficulties on which they could rely,—for that friendly smile and cordial greeting which manifested his interest in their welfare."

One of the few public acts in which Dr. C. afterwards took a prominent part, was the preparation of an Address to be presented to Lord John Russell (now Earl Russell), with a piece of plate subscribed for by 4,000 admirers of his political consistency (Nov. 10th, 1835). To the name of Russell, Dr. C. was much attached; and he entertained a high respect for one who had done so much for the cause of Civil and Religious Liberty. The dinner was regarded as an important one, and was attended by some of the nobility and members of Parliament of the neighbourhood, and as many gentlemen of the city and adjoining towns as the room would accommodate. It was considered of consequence that the Address should be judiciously drawn up, as it would do much to influence the tone of the meeting; and, from the state of party in the city, many of the leading Reformers had great misgivings as to the result. Lord John Russell desired to peruse the Address previous to its presentation, but he was perfectly satisfied when he heard who was its author; and it was very highly spoken of by other competent judges. This may appear an instance in which he promoted good order and unanimity, by departing from

that line which some would prescribe for a minister, but which it is perhaps well to allow the sober-minded and judicious to draw for themselves.

We have seen that from the period of Dr. Carpenter's College Life his attention had been especially directed to a careful study of the life of Christ, as contained in the Gospels. When at Glasgow he formed a design of preparing an improved version of the New Testament from the second edition of Griesbach's Greek Testament. His subsequent engagements obliged him to discontinue this, but he had always directed his attention to the formation of a Harmony of the Gospels. This work he devoted himself to, in 1835. He at first intended to adopt the common version; but he soon found it desirable, in order to show the agreement of the different Evangelists, to undertake a revision of the translation, which "increased ten-fold the labour required"; he felt himself, however, "amply rewarded, by a more definite apprehension, in various parts, of the import of the all-important records, and by the perception of numberless indications of authenticity, which, but for such examination," he "might have passed by." The Dissertations contain the result of investigations, pursued at intervals during a period of more than thirty years, of which the New Testament Geography showed some of the fruits. He subsequently called his work "An Apostolical Harmony," because "in close accordance with the order of the two Apostolical Evangelists"; it was founded on the most ancient opinion—that our Lord's ministry continued but little more than a year; and does not require any alteration in the text to carry out the principle. The Bipaschal system will seem to many, not only to be

consistent with Scripture, but to make Scripture more consistent with itself. The history of our Lord's ministry assumes a more satisfactory fulness, when we believe that it only records the events of a single year; and the crisis of his death follows within a more reasonable interval the predictions which he gave of its near approach. In the preface to the second edition, Dr. C. adopts the declaration of an American friend, "It gives me a clear view of the course of our Saviour's ministry, and has in this way added much to my spiritual happiness."

"I have," he says, "at different times, been occupied in drawing up narratives, some extending over a life, others involving the guilt or innocence of individuals in particular circumstances, and one respecting a most eventful and crowded period of a few days; and, in the latter case especially, from a variety of conflicting documents, and other sources of evidence; and I cannot but believe that the habits of judging, on such subjects, to which I have thus and otherwise been trained, have been, in this work, of peculiar aid for the attaining of an accordance with reality. In the leading, and indeed in all essential points, I have a strong conviction that I have attained that accordance. I cheerfully hope that this volume will aid others in the contemplation, and lead some to the dutiful study of the work and character of him, whom to know, as we may know, is to love and to revere; under a sense of responsibility to him, I have pursued this, the most interesting labour in which I was ever engaged, and have already had an ample reward: and I now humbly commend it to the blessing of his God and Father."

His own earnest convictions, the varied emotions which

the study of so many years had connected with the subject, and his belief that his hypothesis increased that vivid feeling of reality which is so essential to those who desire to derive the full benefit from Scripture, made him take a deep interest in the dissemination of his opinions. The "Harmony" was accompanied with Dissertations and notes: the latter "are only such as the narration or the rendering required; and they present the compressed results of critical examinations, which to have detailed would have required volumes": the former are principally devoted to the full elucidation of his principles. One, containing the outline view of our Lord's ministry, was published separately; the third Dissertation is occupied with the political and geographical state of Palestine, at that period, and presents a descriptive survey of the districts where our Saviour resided or journeyed, to aid in following him in his labours, and in realizing the transactions recorded. Perhaps no one was more fully acquainted than he was with the subject of this Dissertation; he always procured every work of travels in the Holy Land that was accessible to him, and compared the different accounts; he seemed almost as familiar with the respective places as if he himself had visited them; and this gave a peculiar vividness to his details. Deeply convinced of the importance of information on these subjects, he neglected no opportunity of communicating it; and had delivered gratuitous lectures on the Holy Land, which were well attended, at the Literary, and also at the Mechanics' Institution.

Whilst he was preparing the work for publication, in December, 1835, he was attacked by sudden and very alarming illness. During that evening and the next

morning, there was every cause for alarm; but at length the prescribed remedies had the desired effect; and he was soon afterwards able to write to his son:—

"I ought to add, in relation to my sudden and severe (though short) indisposition, that it seems to have arisen from indigestion, acting on the head; and for about 16 or 18 hours I was in a state which gave those around me much solicitude; but all moved with love and composure, (Mr. E. was much with me in skill and kindness); and for myself, my mind and external sensations were never disturbed. The attack affected my muscular stability, and produced great sickness and faintness. I am thankful that I am able to *work*, though quietly."

In the ensuing summer, 1836, he executed his intention of attending the annual examination at Manchester College, York, where one of his sons was then studying, and of which he was one of the Vice-Presidents.

The Summer of 1836 was rendered memorable in Bristol from the Meeting of the recently established British Association. After having met at York and the four Universities of Oxford, Cambridge, Edinburgh, and Dublin, the Council of the British Association of Science acceded to the wishes of many of the principal inhabitants of Bristol, that the next meeting should be held in their city. These assemblies were always peculiarly gratifying to Dr. Carpenter; they afforded some among the very few occasions on which political and religious differences were forgotten, and men of every party and every creed joined together with cordiality in one common object. He often described the pleasure he felt when, at the University of Oxford, degrees had been given, amid general plaudits, to Messrs. Brewster, Faraday, Browne, and Dalton, all of

them Dissenters from the Church of England. To see such liberality in the seat, as it was commonly regarded, of prejudice and exclusiveness, led him to look forward hopefully "to the prospect of universal charity, love, and peace," when "we shall have one great High Church of Universal Christianity." These meetings also brought together from a distance old friends, and made him acquainted with many men of superior minds.

As he had been instrumental in procuring this early visit from the Association, he did every thing in his power to prepare for its reception; and his habits of arrangement and order were found of essential service. He took no part in the meetings, except to read a paper on a mode of teaching the blind to read by the employment of an embossed stenographic character (invented by a resident of Bristol). He aided in the institution of the Educational Society, to meet at the same time with the Association; as he much regretted that, whilst by its title it was not restricted to the advancement of Physical Science, it should exclude that important science—the Science of Mind. He did not himself profess to keep pace with the discoveries which Philosophy was constantly making. Though in the assembly of those who were most renowned in the fields of physical philosophy he could aim at no distinction, he was respected, not only for all that he had certainly done for the diffusion of science wherever he had resided, but also for the known worth of his character; and he had much pleasure in administering hospitality to some whose genius had raised them to eminence, and whom nothing but a common love for knowledge could have introduced to him, and brought to meet round his table. He rejoiced in the diffusion of

light from all quarters; knowing that though the darkness of the spots still benighted would appear at first greater by contrast, it would gradually be dispersed by that glorious dawn, which at length will be perfected into endless and unclouded day. To those who have witnessed the enthusiasm often manifested at these meetings, there will be no difficulty in believing, that the mind of Dr. C., always capable of high and exalted pleasures, was filled with almost overflowing delight.

At the close of 1836, his Colleague, the Rev. R. B. Aspland, M.A., left Bristol, to undertake the sole charge of a large congregation at Duckinfield; and more than a year elapsed before he was succeeded by the Rev. G. Armstrong, B.A.,* who had, some time before, given up a living in the Church of Ireland from conscientious scruples. The period of Mr. Aspland's Co-Pastorship was one of the happiest in Dr. C.'s life. He was not free from trials and afflictions; but he felt himself to be discharging his duty, not, indeed, according to his standard—for that was always above his attainments,—but with comfort and success. His Colleague, by taking his full share of the pulpit services, and by aiding him in his catechetical labours, made his burden more light than it was at any other time. He accomplished many of the objects on which his heart had been set; on Christmas day, 1836, he expressed his belief that it was the happiest period of his life. Strangers, who only knew him by the active services in which he was engaged, spoke of him as "venerable," and considered him as one advanced in years. He was now fifty-six, and liked to speak of himself, as his friend Dr. Tuckerman had

* A Memoir of this eminent preacher was published in 1859.

of the Cabinet led him more fully to appreciate the embarrassments of their position: and he also had the feeling, that the duties of a ministry were different essentially from those of a party in opposition; that it was desirable that a government should take into account all the interests of a state, whether or not they appeared entirely to agree with their own; and that it was their business to direct and render effectual, rather than to urge on and incite, the progress of public opinion. How much his opinion was valued by those in power is shown by a circumstance, alluded to in the following minute of the "Bristol Liberal Association," 19th August, 1836:—"The Secretary reported a Clause introduced into the Common-fields' Inclosure Bill by Lord Holland, which would prevent the contemplated effect of that Bill as it regarded Durdham-Down—also, that Lord Holland had been induced to interfere in the matter, through the solicitation of the Rev. Dr. Carpenter: whereupon '*It was unanimously Resolved*,—That the thanks of this Association be given to the Rev. Dr. Carpenter, for the ready assistance afforded by him in procuring a clause in the Common-fields' Inclosure Bill, exempting waste lands in the vicinity of large towns from the operation of the Bill.'"

His exertions on this occasion, though unambitious, were of no slight utility, when we consider the benefit which arises from the public enjoyment of these healthy and delightful spots. Subsequently he was the means of serving others by his access to the Government; but he never wished that on his recommendation a request should be granted, only that it should meet with fair investigation.

In the Autumn of 1837, he attended the meeting of

the Scientific Association at Liverpool, and enjoyed some days of the highest pleasure in the company of long-valued and attached friends, and in intercourse with those who had the same great objects at heart with himself. He writes, from the Athenæum:—

"Saturday, Sept. 16th, 1837.

"I am here waiting for the General Committee Meeting, which takes place at one. On Thursday we had a meeting here, to decide where the next assembly should be held, which was fixed for Newcastle. Mr. Corrie [see p. 26] made an exceedingly interesting and influential speech for Birmingham. If it had not been virtually decided that it should go to Newcastle, his speech would have conquered: it was simply eloquent, impressive, judicious in choice of matter, most happy in the expression of it, quite affecting in parts (in relation especially to Roscoe and Dr. Currie), and throughout delivered in a tone of refined feeling which was peculiarly striking. I do not believe that the great men around had ever heard eloquence of that kind. Being where the public had no access, it will never appear; but it will be remembered by all who heard it. Our fine young President [the Earl of Burlington] was obviously much struck with it.

"Last night we had a glorious address from Mr. Wyse, on opening the Mechanics' Institution for the purposes of it. The theatre of the Institution will hold at least 1,200 persons, I think there were 1,500 there last night. I fear there cannot be a good report of the speech; but he will print it himself when he has a little time to finish other things. I have been exceedingly delighted with him; and to hear Mr. Corrie's speech and his address, and to become, as I am, personally

acquainted with him [Mr. Wyse was a guest at the same house with himself], and the extension of knowledge and intercourse with various men whose hearts are in the right place, have been worth coming for."

He afterwards went to Glasgow to preach the Anniversary Sermon for the "Scottish Unitarian Association," and took the opportunity to revisit Edinburgh. He writes on his return, that he shall rejoice to come again to his "*beloved home*," and adds—rejoicing also, "however, in a series of most interesting and satisfactory circumstances, sufficient to do me good, and cheer my heart for a long time to come." It was delightful to him, after so long an interval, to see again the scenes hallowed by so many early associations, and to notice the spread of truth which had taken place since his residence in Scotland.

In the following June (1838), some friends to whom he was attached, having purposed to make a tour on the continent, generously invited Dr. C. to be their guest during their journey. The Congregational Committee, hearing of this offer, resolved unanimously:—

"That the Committee, convinced that they are acting in unison with the feelings of the whole congregation, do earnestly request that Dr. Carpenter will avail himself of the invitation given him, assuring him that they will undertake to make every arrangement in providing necessary supplies, so that he may be absent for three or four months with comfort to himself, and without any inconvenience to the congregation."

Dr. C. felt, however, that though his people might be willing to relieve him, they could not at that time do well without him; and this, in connection with reasons of a domestic nature, led him to decline the invitation.

At the end of June, he attended the Aggregate Meeting of Unitarians in London, and then went to be present at the Annual Examination at York College, most of the senior students of which, and among them one of his sons, had then completed their course, and where his youngest son was training for the ministry. He always took a great interest in those who were to labour when he was at rest; while his unpretending affability, and his kind consideration for those who might seem to possess but little claim to his regard, gained him the love and esteem of his younger brethren. After another week of close occupation he proceeded to Newcastle, where he preached the Sermon on "Christian Patriotism," on occasion of the Coronation of the Queen, which was subsequently published at the request of the Hanover-Square Congregation,* and dedicated to the Duchess of Kent. The notes, appended to it, display his sentiments on the great Political Questions of the day.

In this journey he showed that carelessness of fatigue which distinguished him when in health, having travelled about 800 miles, and for four nights being outside the coach. The scenes he witnessed afforded him continually increasing pleasure in retrospect; and his rapid journeys were more beneficial to him than many would have imagined, considering how greatly he exerted himself. The following extract from a letter written at this period (July 25th), is corroborative of this remark:—

"I rejoice in the belief that where you are, and as long as you can stay, you are receiving influences from the scenes of nature around you, in some of their grandest

* Reprinted in the "Practical Sermons" (1875), p. 110.

and most beautiful forms, which will supply you with healthful feeling, and with cheerful thoughts whenever days of seclusion come. The vision of Mont Blanc, and the scenes of the majestic Rhone, and the beautiful evening views of the island of Hyères, and now the expanse of the German ocean from Tynemouth;—the tempestuous view of the Wordsworth region,—the busy Mersey with the noble docks of Liverpool seen from the Cheshire coast,—the glowing beauty of the Dingle [near Liverpool],—the calm refreshing views from the room I love at Greenhill [near Kidderminster], and many others which in this late journey of 800 miles I have witnessed, rise up to my view as I speak of them, and have now become a part of my mental estate."

It was about this time that the safe and prosperous return of the Great Western Steam-packet for the first time from America, contrary to the forebodings of many, filled him with delight, as he contemplated the benefits which science and enterprise were conferring on mankind. He also took a deep interest in the progress of the Great Western Railway; and he was urged by a sense of duty to come forward publicly to defend the improvements in its construction, which were then exciting strong opposition from their novelty. The motives which induced him, at the commencement of this undertaking, to take a prominent share in its advocacy, are shown in the following passage (13th October, 1834):—

"At the late meeting at the Merchants' Hall, I dwelt exclusively upon the advantages to the Public; because, while I have no doubt whatever that these will be of immense importance, I had not then attained a decided conviction that the undertaking would be beneficial to

the Shareholders. That it would preserve Bristol from gradual ruin as a place of commerce, and give it new energy and resources, seemed to me sufficient reason to subscribe, as one who must indirectly at least share in the prosperity of our city, and who desired to promote it, independently of such personal views: that it would be of incalculable service to the south of Ireland (and this without injury to our own country) made me anxious to see it carried into effect, for the sake of that country which has such claims on ours in relation to national wisdom and justice; that it would in various ways contribute to general improvement and welfare, by increasing the facilities of social intercourse, operated, in connection with the foregoing reasons, to urge my manifesting my convictions by becoming a subscriber."

In the Autumn of 1838, he published the second edition of his "Apostolical Harmony," on which he bestowed great labour and care, sedulously revising the translation, and paying attention to the numerous suggestions that he had received. He had been very anxious that the work should meet with the most searching criticism, and that the opinions which he maintained should be thoroughly tested; and he had transmitted copies of the first edition to scholars of different denominations, to elicit any objections which they might deem of weight.

He did all in his power to bring the work into a state in which he might leave it with satisfaction to himself, to prepare for other publications which he had long contemplated; and he was solicitous that this edition should be regarded as the basis for critical strictures.

Having a desire that the "Harmony" should become extensively known, and being by repeated examination

more and more convinced of the soundness and importance of the principles on which it was constructed, he resolved to dedicate his work to the Queen; being also influenced by a loyal attachment to her, arising from a high estimation of her character, and from an admiration of her open avowal of just and liberal sentiments. Through the kindness of a nobleman who had honoured him with his acquaintance, and for whom he entertained a great respect, permission was received to dedicate the work to her Majesty, on the express understanding that it contained nothing of a controversial character. This privilege he very highly valued. It was the only one which he ever asked or received.

"The Dedication," to quote the opinion of the "American Christian Examiner," "is expressed in a strain of simple and respectful manliness"; and the nobleman with whom he had had the previous communication, writes respecting it:—

"I have the pleasure to return the proof sheets of your Dedication; and to assure you, that, after an attentive perusal, there does not seem to be a word I could wish to see changed; both the taste and the feeling of it are excellent."

Dr. Carpenter's reputation as a Biblical scholar must mainly rest on this volume, which, it may be hoped, will continue to assist the devout reader of Scripture, as well as the theological student, when the interest in his controversial works shall have abated, from the greater diffusion of doctrinal truth. The testimony of those who are acquainted with it, has always been of the most gratifying description. He writes to his son (Dec. 2nd):—

"I wait in faith. I have a very strong confidence that I am right on essential matters; and if so, directly or indirectly, my views will change the popular opinions of the subject, and give the character of simplicity and order to the record of the eventful year of Christ's ministry."

Though, to all appearance, Dr. Carpenter's health was as good as it had ever been, there were many circumstances which led those who anxiously watched him to be solicitous as to the future; and many sources of excitement or painful interest contributed to impair his declining strength. His pastoral duties were increasingly onerous, and he saw no prospect of their diminution; and whilst he resolved to work cheerfully while it was called day, his family were aware, from incidental expressions, that, though he laboured to subdue the feeling, his spirits were undermined by the reflection, that he could not conscientiously allow himself the repose for placid study which he once hoped to enjoy. His own children had been mercifully preserved to him; but his sympathies were wounded by breaches in the wide circle of his affections. He never could be an indifferent spectator of the sufferings of others, nor was it in his nature to administer consolation without also affording sympathy—which implies a participation in the grief. His strength and spirits were somewhat impaired by continual attendance on the bed of languishing; as, when fatigued with the incessant occupation of the day, he would often leave his home to spend the night at the house of a dying friend; and his indifference to personal comfort, when he heard the call of duty, led him to forget the infirmities of approaching age, and of a constitution naturally delicate, and to undergo

labours and run risks to which he was not competent. A more than ordinary degree of attention was required from him relative to plans for the future, and he was harassed by the performance of some painful and difficult duties. The death of his father, in his ninety-second year, (Feb. 12, 1839,) also co-operated with other sources of disquietude. He attended his funeral; and, as in the case of his mother previously, the occasion gave rise to a renewal of his relative bonds to survivors, and to a retrospect of a course of filial duty. In the language of religion, all was for the best; and even human reason suggested that, though nature clings to life, it is not in extremely advanced age always a blessing; but no one can think, without emotion, of the death of him, to whom, under God, he owes his existence, however long he may have been removed from active usefulness and enjoyment. Dr. C. had, from his earliest boyhood, lived but little at home, and his affections were not, therefore, cherished by reciprocity of endearments, so much as founded on reason. He fixed for himself a high standard of duty, and sometimes made sacrifices to it, which mere instinctive impulse, unaided by principle, would never have prompted. He need have entertained no better wish for himself, than that his children should pay him a similar regard, protionate to his deserts. There was 'nothing of bitterness' in his present sorrow; but it was enhanced by many painful recollections, and he felt the separation more than he could have anticipated.

His subsequent illness was variously attributed to his pastoral labours, or to his efforts in behalf of others, or to his public exertions; those who assigned any single cause, rather showed their estimate of its greatness, than

their knowledge of the amount of his ordinary occupations. It will occasion much greater surprise that he could so long support this complicated burden, than that he at last sunk under it. The symptoms of disease were seen by none but those who could discern that cloud no bigger than a man's hand, prophetic of the coming darkness. He had not relaxed in his labours, and had been engaged in aiding the benevolent exertions of those, who thought that the time had come for the establishment of a Home Mission, to follow out the plans so admirably illustrated by Dr. Tuckerman. It was an object which he had long had at heart, but which seemed beset with too many difficulties to be proposed, until he perceived a strong desire for it on the part of others. He was warned that his income might eventually suffer by this new call on the liberality of the congregation; but this consideration failed to influence him, from his strong feeling of the importance of the undertaking.

Before the branch was withered, it shed some of its mellowest fruit. He devoted himself more than usual to pulpit composition, though his last sermons were concluded extempore, and his overflowing fulness displayed itself in discourses, for which he had made no written preparation. On the 19th of May (1839) he preached the biennial sermon in behalf of the Girls' Daily School. For the first time, the children of the different Schools connected with the Society, to the number of about 300, were arranged in view of the congregation, and he addressed himself to them, after concluding extempore the discourse which he had written for the occasion,—"The earth to be filled with the knowledge of the Lord," (Isaiah xi., 9). Few could remain unmoved, when they

listened to his tones of affectionate earnestness; or could avoid entering into the joy which he felt, when he witnessed the good fruit, which his exertions had been so instrumental in preparing. The writer of the original Memoir expresses his deep feeling, as he records his recollections of the last time that he had the opportunity of hearing his beloved father in the solemn offices of the House of Prayer. The language was simple, and the ideas not uncommon; but the look and the tone of the venerated speaker, communicated to the hearer some of that fervour which distinguishes him who speaks what he knows, and testifies what he has seen. He spoke from his own heart, and his own experience; he recommended no efforts which he had not himself made; his language of earnest affection was not assumed, but spontaneous, and in unison with his every-day life; and emotions were kindled, which mere eloquence fails to inspire. The next Sunday he preached at Cheltenham—"Christ alone leadeth to the Father"; and in the evening, finding that he had been announced to preach on Unitarianism, he delivered an extempore discourse on the subject. For the two following Lord's-days, he composed sermons on the Transfiguration and the first Miracle, both of which he concluded extempore. On the 16th of June (the last time that he addressed his congregation) his discourse was one which he had written soon after his settlement at Bristol,—"Unitarian views of God most elevated and honourable"; the passages of Scripture that he read were part of Isaiah xl., and 1 Timothy vi.; and one of the hymns was that beautiful piece, on which his mind often dwelt, commencing—"'Tis mercy calls:—let all their tribute bring." The third verse is as follows:—

" Hear this, ye pious but dejected minds,
Whom error darkens, or whom weakness binds !
Lift from the dust your mournful eye,
And know, the Lord, your help, is nigh :
These sorrows from your breast shall roll :
And comfort bless the humble soul :
Let cheerful hope in every bosom spring,
For boundless mercy dwells with heaven's immortal King."

We have been thus particular, because these discourses, showing his filial reverence for God as the supreme Father, his love for Christ as his Saviour, and his deep interest in the records of our Lord's ministry, may be considered as characteristic of his preaching, and as his dying exhortations to his bereaved congregation.

Dr. C.'s family had noticed with anxiety that, for some time past, he had been easily tired with every exertion, which was peculiarly the case after this Sunday; and the very oppressive weather, in connection with the slight addition to his usual labours which the close of a half-year generally entailed upon him, acting upon a wearied frame, brought on depression of strength and spirits, accompanied with headache and sleepless nights. On Friday, June 21st, those around him were filled with anxiety; and though, in two or three days, by appliance of proper remedies, the violence of the symptoms abated, it was evident that he would be for some time incapacitated from the discharge of his duties. When this was intimated to the congregation, it was generously determined that he should not be burdened with the solicitude and expense of providing supplies; and the expression of sympathy was strong and universal.

Cool wisdom would often have urged him to refrain from many of the undertakings in which he engaged; it was perhaps his failing, that where he saw good to be

August, accompanied also by his sister, Mary, who, however, returned to England at the close of a week. Dr. C.'s solicitude for others soon won upon Mr. F.'s regard, who remarks:—"His manner to me was particularly kind and affectionate," and more than once mentions in his letters the pleasure which he found in his company. Mr. F. appears to have been peculiarly adapted for his arduous post, and to have devoted himself assiduously to Dr. C. The following testimony to this, conveyed in a private letter, was a great comfort to his family and friends:—"At Genoa, I met with a nobleman, a man of great intelligence and worth, who accidentally mentioned the recent melancholy fate of poor Dr. Carpenter; and added that he remembered him well, having spent some time with him at the same hotel. Upon my remarking that I had been intimately acquainted with him, and showing some eagerness to obtain any information respecting him, more especially as to the kind of treatment which he received from Mr. Freeman, he was very communicative; and told me that he never saw such devoted attention paid by one man to another, as was paid by Mr. Freeman to Dr. Carpenter;—that he seemed *to have but one thought* (his very expression), that of studying the Doctor's comfort. He added that all the inmates of the hotel were delighted with the Doctor; his mild and kind behaviour won all hearts."

After leaving the Netherlands, where the music in the cathedrals greatly interested Dr. C., he travelled through Germany, Switzerland and Italy; and a marked improvement was observable in his health. The beauty and grandeur of the scenery, the diffusion of education and the absence of mendicity in some of the districts, the public works which were going on, and indications of

skill and industry in every form, greatly refreshed his mind. Dr. C. amused himself by teaching Mr. F. chess, in which they occupied most of their leisure evenings. Though incapable of any great mental effort, he read with interest the papers and some of the works of the day, and took a pleasure in conversing with men of intelligence. His various classical reminiscences, and the numerous topics with which he was conversant, made intercourse with him agreeable to his companion:—"Two or three times," says Mr. F., "he gave me an explanation of the doctrine of the tides, and other scientific subjects, chiefly astronomical and meteorological." The descriptive letters which Dr. C. wrote on his journey were very interesting. At Milan Mr. F. remarked:—

"On one fine day in the midst of very bad weather, we ascended the Arch of Peace, which commanded a beautiful view of the Alps. Dr. C. had received a letter that morning, and was in excellent spirits. He felt so much more pleasantly than usual, that he spoke in a loud tone to me, and asked me whether I thought his voice was strong enough to preach. He evidently at that time was considering, whether or not he was capable of preaching again."

From Milan they proceeded through Florence to Rome, where they arrived Dec. 3rd, and remained during the three winter months. On the 6th of March they went to Naples; during the first few days of his residence there, the weather was fair, he was enabled to examine the peculiarities of the city and neighbourhood, and his health appeared improved; but he subsequently suffered from confinement to the house, occasioned by a long continuance of rainy weather.

After a residence of nearly a month at Naples, during the latter part of which he was not so well as he had before been, it was determined to proceed to Turin; and, to avoid the wearisome repetition of the same route, they embarked for Leghorn on board the "Sully," a French steamer, bound to Marseilles, which left the harbour about 4 o'clock in the afternoon of Sunday, the 5th of April. He was seen walking on the deck about 10 o'clock that night; and was subsequently observed standing on the cabin stairs, apparently for the sake of fresh air, the rain being then too violent to allow of any one remaining above. This was the last time that he was seen; but it appeared the next morning that he had retired to his berth, and was preparing to go to rest; it is probable that, whilst thus engaged, sea-sickness overpowered him, and that he went on deck; when it pleased God suddenly to remove him, in a manner which there was no human eye to witness, and of which no human tongue, therefore, can confidently speak.

As soon as his absence was noticed the next morning, the most anxious search was made; but nothing beyond the facts already stated could be ascertained. If any doubt had been entertained as to his death, all uncertainty was removed by the discovery of the body, about two months afterwards, on the coast near Porto d'Anzio, a small sea-port about 50 miles S.S.E. of Rome. His watch, purse, and pocket-book were restored to his family, through the English Consul.

A gentleman belonging to the British Navy, who accompanied Dr. C. (to whom he was a complete stranger) from the Hotel at Naples, and was his fellow-passenger on board the "Sully," writes:—"As, on the night of the

accident, it was very dark, with a strong sea on, and blowing from the northward, I have every reason to believe that the gentleman in question must, on some occasion or other, have leaned over the gangway, and, by the pitching of the vessel, overbalanced himself, and fallen overboard, unheard by any person, the deck being at that time of night deserted by all on board, excepting the man at the helm and the officer of the watch."

The manner of his departure was distressing to many. Calm reflection, however, will suggest that, as it was painless and merciful to him, so also it was not without useful lessons to survivors. It confirmed the great truth which he was so earnest in enforcing, that it is of infinitely more importance to live well than to die well; to use his own words in his sermon on Death,—"The decisions of the last great day will not depend upon the light which hath shone on the last days of the Christian." He frequently repeated with great interest the wish of Robert Robinson, that he might depart "suddenly, silently, and alone," though "when Thou wilt—what Thou wilt—how Thou wilt," was an expression which he dwelt upon with deeper earnestness; and there is something soothing in the fact, that it was on the evening of the day on which the Saviour rose from the dead, that he was called from this scene of trial and suffering,—"He was not, for God took him."

God was with him whilst passing through the dark valley; and though no severe sickness visited him as the forerunner of death, yet, doubtless, He whose ways are not as our ways was preparing him for his change yet more completely than we can be aware of. Though the intellectual light burnt less strongly and brilliantly within

him, yet all the impulses of his moral nature remained the same. His consideration of the rights, the wants, and the feelings of others was unimpaired—was never so touchingly manifest, and often afforded him the truest enjoyment. This was peculiarly observed by those who were with him at Portishead; and Mr. Freeman related many anecdotes, which showed his power of winning the affections of those with whom he associated, and the spirit of self-denying kindness that actuated him. Once, when walking together through the streets of Rome, Dr. Carpenter suddenly left him; he could not conjecture what object of interest had arrested his attention, till he saw him go to an old porter who had fallen, through feebleness, from the seat he occupied in the gateway of a mansion, and assist him to rise. The incident is trifling, but it proves how quick he was to perceive opportunities for showing his benevolent spirit. His weakness brought upon him the appearance of old age, and he became as old in look as he in reality was in service. The kindness and consideration which he received, wherever he stayed, and the power he still possessed of calling out affection and regard, are pleasing proofs that his moral character remained amiable as ever; and that depressing melancholy could not alter the great sweetness of his disposition. His letters bear testimony to the high and solemn feelings, and the earnest desires for the religious welfare of those connected with him, which endured within him with undiminished force.

"While conversing a few days before his death upon the state of his feelings, his travelling companion, who was not a Unitarian, enquired of him "whether he experienced any disquiet on the subject of his religious

opinions?" He replied, that he never had felt the slightest doubts as to the truth of his doctrinal views; but that he deeply lamented the imperfect manner in which he had fulfilled the duties they enjoined. Alas! how many would esteem themselves blessed indeed, could they look back upon a life so blameless and so useful, so filled with wise designs and virtuous deeds, as that of Dr. Carpenter."*

Whilst all who loved him mourned that weakness cast its shade over his last days, and were thus led (as he would have directed them) "to trust where they could not trace," to his family it was an additional cause of sorrow that for eight months they were separated from him, before his final departure. They grieved that it was not the ordination of a wise Providence that they should "see how the Christian can die"; that they were not permitted to hear his last words, and to treasure up the sweet expression that often rests on the countenance, when the spirit ascends to God who gave it; but, perhaps, they were insensibly led to prize more highly the recollection of his holy life, and the memory of his words and looks before he departed from them,—to which it is difficult to conceive that anything of touching sweetness could be added.

Though his remains were not consigned to a spot which might be wept over by those who would have loved to visit it, yet his friends were enabled with greater freedom to look upon him as only removed to another more glorious mansion in the Father's house.

For him they never once questioned that all was best.

* Dr. Hutton's Funeral Sermon.

CHAPTER IX.

TRIBUTES TO HIS MEMORY.

The sudden departure of Dr. Carpenter from this world produced a general feeling of bereavement throughout the Unitarian Church. No man had exerted himself more to diffuse his principles by his writings, or to adorn them by his life. Resolutions expressive of their loss were passed by many of the Societies in the Body, as well as by those connected with his own Place of Worship. Funeral sermons were preached to honour his memory by his attached friends, or former pupils, in several of our pulpits; and allusions to his departure were made in many more. His family requested the Rev. Dr. Hutton, of London, to improve the event to themselves, and to the Lewin's Mead Congregation; which he did, in a manner accordant to their wishes and feelings, on Sunday morning the 26th instant, to an immense and deeply affected audience; the chapel, and the regular attendants, according to the custom of the place, bore the signs of deep mourning; while many of his poor hearers, who could ill afford it, could not refrain from showing this last mark of their respect. Few can have sunk to rest more widely honoured, or more deeply loved and lamented.

The announcement of his age led to the following observation by the Rev. T. Kenrick :—

"Our first feeling, on seeing the time of life at which his career of usefulness has been stopped, is to regret his early departure from among us; but this is to estimate his life by the standard of ordinary exertion and accomplishment. In scarcely threescore years he had fully executed the work of threescore and ten or fourscore years; and though one might have wished, that, by imposing some restraint upon his benevolent ardour, he had prolonged the term of his active power, that ardour was so essential a part of his character, that he must have changed his whole nature in order to be influenced by any thought of sparing himself. He has really left none of the great objects of life unaccomplished. He has filled a sphere of duty more ample and various than almost any man of his time, as a pastor, an instructor of youth, and theological writer; he has left to the professors of what he believed to be Christian truth an example of the Christian life, on which they will long meditate with delight and improvement, and to which they may point as one of the brightest proofs that the principles and opinions which the religious world in general condemns, as incapable of producing vital religion, are calculated to cherish piety and evangelical faith, no less than the moral and social virtues. He has lived to see his family grow up, and attain the age of developed character and established principle. . . . . We must not then think of him as of one who has been cut off before his season; but rather as having early finished the work that had been given him to do; and, as the reward of more than common activity in the discharge of duty, released from further service, and permitted to enter into his rest, without the long probation

of weakness and decay which so generally accompanies the last stages of life."

The following passage from a "Review of Dr. Carpenter's Sermons," in the "Eclectic Review" (vol. IX., p. 669), is a valuable tribute, as being from one of differing doctrinal belief, Rev. Dr. Pye Smith:—

"When we see a fellow-man and fellow-sinner, whose character is adorned, not only with blameless morals and with those honourable decencies of life to which the world pays homage, but with untiring activity in excellent deeds, warm-hearted beneficence, exemplary virtue in all the walks of life, and the clearest evidence, to those who possess full and close opportunities for the observation, of constant 'walking with God,' not in the solemnities of public worship only, but in the family and most retired privacy; and when this habit of life has been sustained, with unaffected simplicity and uncompromising constancy, during a life long, active, and exposed to searching observation;—when such a character is presented to our view, it would warrant the suspicion of an obtuse understanding, or, what is worse, a cold heart, not to resemble Barnabas, 'who when he came and saw the grace of God, was glad; —for he was a good man, and full of the holy spirit and of faith.' Where there is 'the fruit of the spirit,' we are warranted to believe that there is the work of the spirit: where there are 'the fruits of righteousness,' we know that they 'are by Jesus Christ, to the glory and praise of God,' notwithstanding clouds of imperfection and obscurity."

The closing paragraphs of the sermon which Dr. C. preached on the death of the Rajah Rammohun Roy were most appropriately applied to himself:—

"Such was he whose removal from an extensive field

of usefulness we feel to be a call for trust and submission; and such the nature and extent of his labours in it. Premature we might be tempted to think his summons from life, while the powers of his mind were in their vigour, and while his sources of enjoyment and self-improvement were so great, in the intercourses of friendship and affection, in the honour and attachment of wise and good men of all ranks and of all persuasions, in the engagements of kindness and benevolence, in the perception of the effects of his labours of patriotism and philanthropy, in the pursuit of truth, the study of Scripture, and the exercise of piety; but the future is unknown; and God's time is best. Protracted life might have displayed, in langour and exhaustion, if not in depression, the natural effects, on a frame like his, of a long course of that arduous toil and often severe conflict, which had been occasioned by his own beneficent purposes, or by the harassing opposition and even hostility of others. He might have had unlooked for trials of faith and patience, in the slow and sometimes interrupted operation of those causes of good to his country which his comprehensive and ardent mind must have viewed as now effectually commenced. At any rate, he has sunk to rest . . . . with all those purposes carried into effect which had been his object through life; and could we have known the thoughts of his heart, I am persuaded that we should have found, blended with them, the emotions of devout thankfulness—which now fill our hearts—that he had lived so long, and that his toils and conflicts had not been in vain."

"They have not been in vain; and the tomb does not terminate their efficacy. The influence of his personal

example, and of his instructions, will be felt impressively among many who have witnessed and received them. His writings will be more read and appreciated. Those who have been already acquainted with them, will review them with that new interest which the mournful thought produces, that he whose intelligence and benevolence dictated them, is now among the dead. The purposes of his exertions will, in the heart of many a one, receive a new impulse from the consideration, that all who valued him for them, and are able to promote them, are bound to do what they can to supply the loss of his efforts and his counsels. In many and various ways his great objects may be carried into effect, with an influence derived from the termination of his course, which the misinterpretation of his motives, or a wrong estimate of his mode of accomplishing them, or the belief that it peculiarly rested with him to affect them, might have contributed to prevent. The spirit under which he obviously laboured, will transfuse itself into the hearts of others who have those objects in view; and his writings will aid the wise and benevolent in promoting them. 'Though dead he yet speaketh,' and the voice will be heard impressively from the tomb, which, in his life, may have excited only the passing emotions of admiration or respect. . . . .

"The voice that speaketh from his tomb urges us to work the work of life while it is day. His example, too, may well strengthen our desire, to work that work faithfully, and as those who are to give an account. A strong sense of responsibility influenced him in the course which Providence marked out for him. The spirit of benevolence, of humility, and of piety, dwelt in his heart. You learned not from himself, except by casual expressions, or in reply

to direct inquiries, what he had done for mankind, in respect to their temporal and spiritual well-being; but on reviewing it for ourselves, we see that it claims our admiration and our deep respect. He sought the blessing of God on his work, and pursued this as an accountable being; and we may well say that the blessing of God has rested upon it for great and important good.

"'Servant of God! farewell! thy work is o'er.' Thou hast been summoned to that rest which remaineth for the people of God. Never will be effaced from our memory the beamings of thy countenance, and the mild accents of thy voice; and by all who knew thee, will thy name be loved and revered. 'Blessed are the dead which die in the Lord; they rest from their labours; and their works follow them!'"

It is impossible to describe the indications on every side, that he who was gone was "every man's friend." The expressions of those who were endeared to him by his Christian services, showed how intense was the affection he had inspired. He was removed in the fulness of time; not before the fruits of many of his labours had ripened, but before they were forgotten. Those who had not seen him for years mourned him as if but recently separated,—so lively was the impression which he always left behind him. He had been the father of the fatherless, and the friend of the widow,—as far as this can be said of man; and many children, not of his own family, deplored him as a parent, and as one whose loss could never be supplied. The religious emotions were called out in relation to him who had first cherished them; and it was interesting to observe how his piety was appreciated by those who secretly made an exception in his

favour, whilst their creed pronounced his perdition. Many now regretted that differences of opinion had prevented them from seeking his friendship; and those who possessed it acknowledged that truly he had walked with God, and shared largely of the spirit of Christ. Some of the most touching and high-wrought testimonies to his excellence, proceeded from those whose convictions were widely opposed to his own:—"May God enable me to love that Saviour as he loved him," was the expression of one who belonged to another Church.

As his sufferings abounded in us, so our consolation also abounded in him (2 Cor. i., 5); as the loss was no common one, so neither were the supports afforded under it. The more the bereavement was felt, the greater appeared the reward on which he had entered; and the mode in which he was accustomed to bear his own losses, suggested the calm and trustful manner in which he was to be mourned:—"God's will be done!—no other thought is worthy of him," was the feeling of many. His own soothing words and manner were recalled; his own devotional writings, and the "Harmony" in which he delighted, were perused with renewed interest. He seemed in spirit amongst those whom he had left, bidding them not sorrow as without hope, and directing their thoughts to Jesus, and through him to the God of all, and the Fountain of immortality. The season of the year served to confirm the religious emotions, so widely and deeply felt. The intelligence arrived the day before Good-Friday—the anniversary of the period, when our Saviour, after strong crying and tears, was heard in that he feared (Heb. v., 7), and was enabled to drink the cup to the honour of his Father. The last of Dr. C.'s writings

which had appeared in print, was an article on the "Death of Christ"; and the deep and solemn interest which he felt in that event, communicated itself to those whom he had left behind. Nor was the Resurrection of our Saviour, especially brought to mind on the succeeding Sunday—the birth-day of the Christian's hope, less suggestive of thoughts, inspiring and elevating, connected with him who had done so much to strengthen the faith of others in this great fact, and who was wont to dwell upon it with heartfelt joy.

Addresses and Resolutions were received from the Congregations of Lewin's Mead Meeting, Bristol, and the New Meeting, Birmingham; from the Teachers of the Lewin's Mead Sunday-Schools, the young men who had received religious instruction from Dr. C., the attendants on the Wednesday Evening Service which he had instituted, the Committee of the "Auxiliary Fund," the Superintending Committee of the United Schools, and the Domestic Mission Society, connected with the Lewin's Mead Congregation; from the London Domestic Mission, and the Manchester Village Missionary Societies; from the British and Foreign, the Western, and the Somerset and Dorset, Unitarian Associations, and the Western Christian Union and Fellowship of Churches; from the London Sunday School Association, &c., &c. The manner in which these Resolutions were passed, added greatly to their value.

In accordance with a Resolution of the Lewin's Mead Congregation, Bristol, a Monument was erected to Dr. Carpenter's Memory in their Chapel, on the right hand of the Pulpit. It consisted of a beautiful likeness by the celebrated Baily, with the following inscription below:—

CONSECRATED,
BY HIS BEREAVED AND SORROWING CONGREGATION,
TO THE MEMORY OF
LANT CARPENTER, LL.D.,
THEIR REVERED PASTOR, COUNSELLOR, AND FRIEND; WHO WITH
LOVE THAT NEVER COOLED, AND ZEAL THAT NEVER WEARIED,
GUIDED THE YOUNG, SUCCOURED THE POOR, COMFORTED THE AFFLICTED,
AND DEDICATED HIS LIFE TO THE SERVICE OF MANKIND.

A FAITHFUL PREACHER OF THE GOSPEL,
AND AN ENLIGHTENED ADVOCATE OF UNITARIAN CHRISTIANITY, HE
DEVOTED TO THE STUDY OF THE SCRIPTURES A MIND
ARDENT BY NATURE, RICH IN LEARNING AND VERSED IN PHILOSOPHY;
AND BY SANCTITY OF LIFE, AS WELL AS BY FORCE OF REASON,
PERSUADED MEN TO BELIEVE, AND TO EXEMPLIFY,
THE TRUTH AS IT IS IN JESUS.
HE WAS BORN IN KIDDERMINSTER, SEPTEMBER 2ND, 1780;
COMMENCED HIS MINISTRY IN THIS CHAPEL, JULY 20TH, 1817;
WAS DROWNED OFF THE COAST OF ITALY, APRIL, 5TH, 1840.

A Tablet bearing a similar inscription was erected in the Unitarian Chapel at Kidderminster, his birthplace, and in George's Meeting House, at Exeter, where he passed the first happy years of his Christian Ministry and married life.

The inspiration of his spirit having greatly aided in the development of the Red Lodge Girls' Reformatory School, established at Bristol, a Brass Tablet bearing the following inscription has been there erected:—

TO THE MEMORY OF LANT CARPENTER,
THE BELOVED AND REVERED PARENT,
WHOSE SPIRIT,
EVER FAITHFUL TO HIS HEAVENLY FATHER, AND TO HIS SAVIOUR,
HAS ANIMATED THE INSTITUTION HERE ESTABLISHED,

TO SEEK AND TO SAVE THE LOST,
THIS HOUSE IS CONSECRATED BY MARY, HIS FIRST BORN,
"HE BEING DEAD, YET SPEAKETH."

HE ENTERED THIS WORLD SEPT. 2ND, 1780, WAS MARRIED ON CHRISTMAS DAY, 1805, TO ANNA PENN, BY WHOM HE HAD SIX CHILDREN, HIS SPIRIT WAS SUMMONED HENCE ON SUNDAY, APRIL 5TH, 1840.

HIS DEVOTED WIFE WAS FOR EVER UNITED TO HIM IN THEIR HEAVENLY HOME, JUNE 19TH, 1856.

RED LODGE, CHRISTMAS DAY, 1861.

The following poetical tributes of affection express the sentiments not only of the writers, but of his friends generally:—

LINES ON THE LAMENTED DEATH OF THE REV. DR. CARPENTER.

BY MRS. JOHN RICKARDS.

In the dead hour of night, and on the dark blue sea,
Spirit! blest Spirit! will we think of thee;
The dashing waves closed o'er thy mortal sigh,
But thy pure soul soared to thy God on high.

Though no loved ear received thy latest breath,
Though no fond hand was locked in thine in death,
Though the dark waters rung thy funeral knell,
And the deep moan was in the ocean's swell;

Yet, as with them of old, thy spirit stayed
On Him who said, "'Tis I—be not afraid!"
And the same hand, stretched out at Peter's cry,
Bore thee from Time into Eternity!

And ye who mourn his loss, as mourn we must,
Think on his God, and learn like him to trust!
His cherished memory needs no tablet stone—
The hearts of friends will serve for that alone.

His tongue is mute, but oh! methinks I hear
His voice still raised, to exhort, to warn, and cheer:
May, then, his flock, Life's troubled ocean crost,
Meet him in heaven again—"no wanderer lost."

TRIBUTE
TO THE MEMORY OF LANT CARPENTER, LL.D.

BY REV. THOMAS GRENFIELD.

"He must not float upon his watery bier,
Without the meed of some melodious tear."
Milton's Lycidas.

At midnight hour he perished, far from home,
Far from his country, midst the billowy foam
That laves the Tuscan shores, and breathes of classic Rome.
When from the reeling deck his form was hurled,
And his freed spirit left a troublous world,
No eye beheld, no arm was stretched to save,—
He knew not death,—he needed not a grave.
With day's return, they missed him, sought around—
Sought vainly: Enoch-like, he was not found;
His God, with whom he walked as with his friend,
Took him. Oh, call not his a mournful end!
Mysterious Mercy shortened his career,
And bids a rainbow smile illume our tear.
Yes, he was spared life's lingering langour,—spared
The death-scene nature shrinks from, tho' prepared.
The depths of mind and being he explored;
And still, with varied learning's useful hoard,

Thro' every studious year, his ardent spirit stored.
Not for himself alone he read, he thought;
Zealous, the young he trained, the public taught,
But most he loved and learned the Book of God,
Then led his listeners to the path he trod.
His differing brethren shared his love's respect;
Lost in philanthropy, the thought of sect.
His courteous candour Prejudice disarmed;
His creed had scared her, but his practice charmed.
And I, who knew thee from our youthful age,
And traced thy brightening course from stage to stage,
While each retained what Truth Divine he deemed,
Nor yet the less his *differing* friend esteemed;—
How can I view thee, Carpenter, thus torn
From those who feel the worth they miss and mourn,
Nor bid the cypress, mixed with laurels, bloom
O'er Learning's, Wisdom's, Virtue's—watery tomb.

TO THE MEMORY OF THE REV. DR. CARPENTER.

BY REV. J. R. WREFORD.

"He shall not float upon his watery bier
Unwept—and welter to the parching wind,
Without the meed of some melodious tear."—*Milton.*

Not with his armour on the summons found him,—
Not 'mid the duties he had done so well;
But solitude and ocean were around him
When he, the good—the wise, in darkness fell.
No friendly hands unto his burial bore him,—
Not within English ground his honoured grave;
For midnight gloom and tempest gather'd o'er him,
And whelm'd him in the stormy Tyrrhene wave.

Oh! it is pitiful that—far away
From the dear land where all his kindred dwelt—
He pass'd for ever from the light of day,
With none to know the last fond things he felt!—
No looks of love, the last dark hour to cheer,—
No filial hand, to close his dying eyes,—
No voice, with tones of tender solace, near
To whisper words of peace, and catch his latest sighs!

But thou wert ready when the summons came,
O, "good and faithful servant!" and the road,
Though awful, which thou pass'd, still to the same
Bright home it led, where dwells thy Father—God!
One momentary struggle, and 't was o'er—
Meek sufferer!—with thy many ills, and never
Shall the dark fears of earth disturb thee more,
For perfect peace and bliss are thine for ever!

Ah! not for him—but for yourselves go weep,—
Ye who were wont his ceaseless love to share,—
Who for his ear your griefs were wont to keep,
And to his pitying bosom tell your every care.
The guide, instructor, comforter is fled,
Who—watchful—led you in the paths of peace,—
Who soothed the sick, and cheer'd the dying bed,
And from your wants and woes oft gave you glad release.

Forgetful only of himself; in care
For others' good his strength was ever spent,
Till the worn frame at last no more could bear.
And, 'neath the o'erpowering weight, his spirit bent.
His deeds of love shall thousands now rehearse,
And to his memory give an honest tear;
Nor least shall he who frames this grateful verse
Forget to pay his tribute with a heart sincere.

Well didst thou fight the bloodless fight of faith,
Good soldier of the Cross! and victories win;
And, still remembering what the MASTER saith,
Waged constant war with error, woe, and sin!
And now the fight is fought, and all is o'er;
The work is done and thou hast done it well;
Earth shall behold thee in the field no more,—
But Heaven shall now thy moral triumphs tell!

Servant of God, farewell!—though lost to earth,
Not wholly so: though dead, thou speakest yet!
For we, who knew thy wisdom and thy worth,
Shall ne'er the lessons thou hast taught forget;
So thy pure spirit near us shall we feel,—
So shalt thou still with those who loved thee dwell,—
Kindle our faith, and animate our zeal:
Though now we sadly say—Servant of God, farewell!

Thirty-five years have passed away,—half an ordinary life,—since the mournful hour which removed the subject of this Memoir from all to whom he was bound by the tenderest ties,—from his beloved congregation,—from all who knew and honoured him. He was cut off in what to many is only the full maturity of life, when experience and mental discipline render more valuable the work of one who has profited by them. He had prepared the field, and others entered into his labours.

"As Thou wilt, what Thou wilt, and when Thou wilt," was his habitual feeling, and should be that of all. The lapse of time has proved that his departure was not premature, and that his labour was not in vain.

The seed he sowed has borne much fruit, for he was not called away before it had taken root.

Every member of his own domestic circle has been animated by his spirit. His excellent and devoted wife survived him sixteen years. Rousing herself from the deep grief which at first overwhelmed her, she devoted herself to aid and encourage every work in which he had been interested,—whether in congregational and public objects, —or in the school for young ladies in her own house, in which he had taken an active part, the beneficial effect is still felt by mothers of the present generation. All his sons and daughters have striven faithfully to employ in their different spheres the various talents given them by the Heavenly Father, which were wisely cherished and developed by him. His grandsons and granddaughters also, though their eyes never beheld him, have imbibed some of his spirit, and whether in the work of the Christian Ministry, in a successful academical career, in scientific pursuits, in the enlightened work of life, or in the domestic circle, show the influence of his life.

Dr. Carpenter's various literary works have been mentioned in the course of this Memoir; though they have been long out of print, yet they were the foundation of many other works adapted to popular needs, and have had extensive influence. His system of the Harmony of the Gospel is widely adopted in the United States.

All the institutions he established in his congregation were regarded by them as a precious legacy from him, to be well supported and carefully tended. The Schools he founded have prospered even more than he could have anticipated. The Domestic Mission, which engaged his last efforts, is a settled and well sustained institution,

supplementing the other work of the chapel. Such effects of the working of his spirit have been left in his congregation even at this distant period, that they prompted one of his successors in the ministry to write, "one cannot fail to note the deep and pervading piety which characterised your good father's life. It must have been, as far as I can make out, the true secret of his great influence. Its traces come out, in what I hear, and no less in what I read of him; and I am myself becoming more and more convinced, not merely of the desirability, but of the *absolute necessity* of cultivating such a spirit of quiet, calm, reliant faith, as that which found such forcible, yet winning expression in him. The sick room, the poverty-stricken home, the school, and the house of mourning, these are, after all, the final goal of a pastor. It is there that his influence must be most potent, and from all the traditions of Lewin's Mead, it was there that your father's most persuasive sympathy and strengthening advice were most truly felt. He was not only the minister, the conscientious instructor of his flock, he was their pastor, and I esteem it always no light honour to have been called to stand in his place, and if I may be enabled to do so, to try to tread in his footsteps."

In the city which was the scene of his public work, many years have effected a great change. He energetically laboured in the establishment of the first British School in Bristol; the working classes had then little means of obtaining education for their children, except in the endowed Charity Schools, and those directly supported by religious bodies; now the education of the young is recognised as a national duty. That narrow religious feeling which excluded him from taking a part in

public work for which he was eminently qualified, has greatly diminished; now the co-operation of the senior occupant of his pulpit is earnestly sought for by the public in general, for works of benevolence and social improvement.

At that time there were long and painful struggles to secure the extinction of slavery, and the removal of religious disabilities, such as the present generation can hardly conceive. There can be no doubt that his elevated and consistent views, calmly and earnestly expressed, and sustained by the influence of his character, had a great share in guiding a right public opinion. The effects of his influence will even now be gratefully acknowledged by many who take distinguished public positions of honour and of usefulness in their city.

May this short and imperfect sketch of a life of one, rich in varied powers, which were earnestly and lovingly devoted to the service of his Master, aid some in the path of duty,—may it encourage them to devote themselves to the welfare of mankind, being assured from his example that their labour will not be in vain.

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